

- THE  
**DOCTRINE OF THE**  
SABBATH.

*Wherein the first institution of the weekly Sabbath, with the time thereof, the nature of the Law binding man to keep it, the true grounds, and necessity of the first institution, and of the observation of it, on the severall day in the Old Testament, and also of the removing of it to the first day under the Gospel, are laid open, and proved out of the Holy Scriptures.*

A L S O

*Besides the speciall duties necessarily required for the due sanctification thereof, those two profitable points are proved by demonstrations out of Gods Word.*

First, that the Lord Christ God and Man, is the Lord of the Sabbath, on whom the Sabbath was first founded; & by whom it was changed from the last to the first day of the weeke; and is on that day unchangeably to be kept by all true Christians, untill they come to the Eternall rest in Heaven, after the generall resurrection.

2. That the faithfull under the Gospel are as necessarily bound to keep the weekly Sabbath of the Lords day, by vertue of the fourth Commandement, as the Fathers under the Law were bound to keep the seventh day.

*Delivered*

*In divers Sermons by* **GEORGE WALKER**  
B. of Divinity and Pastor of St. Johns Evangelists  
Church in LONDON.

LEVIT. 19. 30.

*Thou shalt keep my Sabbaths, and reverence my Sanctuary:  
I am the Lord.*

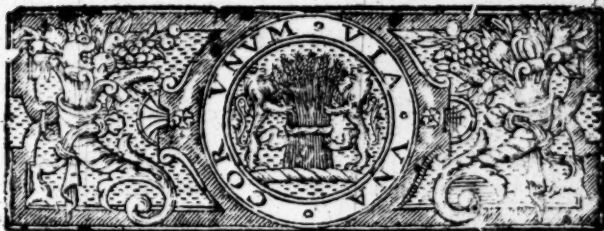
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## To the Christian Reader.

**T**He Author of this Treatise being much importuned, to publish his Sermons concerning the Sabbath (preached in his owne Parish-Church to his owne Flocke) not onely by divers of his Christian Hearers; but also by others both Preachers and godly people, who had heard by report the manner of his large handling and expounding of this Text, did yeeld at length to their Requests, and composed this Treatise, which containes in it the whole summe and substance of the matter more largely delivered. The Copie whereof written with his owne hand, he gave to be imparted from hand to hand, and transcribed by such as did desire to make use of it, for their owne satisfaction, and the instruction of their owne private Families and Christian friends. Which coming to my hands, I thought fit to publish and impart it to the English Churches in these Countreies on this other side of the Sea; being credibly informed, that the Author is not unwilling to submit his Doctrine to the judgement of the true Reformed Churches of Christ, according to that saying of the holie Apostle, 1 Cor. 14. 32. The spirits of the Prophets are subject to the Prophets. Let those things which herein seeme most of all to favour of novelty, be read without prejudice and sinister affection, & weighed by the shewell of the Sanctuarie, and I doubt not but such as are judicious, will finde them to be auncient truths like pure old gold newlie brought to light out of the old treasure of the sacred Scriptures, in which many profitable truths fit for these last times remaine, yet to be more clearly revealed. Which God will undoubtedly bring to light, by such as digge deeper in those mines then others formerly have done, and labour to draw still more Waters of comfort out of those Wells of Salvation. To that God onely immortal, and infinit in goodnesse and wiseaome, and to the word of his grace I commend you, which is able to build you up, and to give you an inheritance among all them that are sanctified.







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*Gen. 2: 2. 3. And on the seventh God ended his worke  
which he had made, and he rested the seventh day from all his worke  
which he had made. 3. And God blessed the seventh day,  
and sanctified it, because in it he had rested from all  
his worke which God created and made.*

CHAP. I.



IN the unfolding of this Text, and handling of this  
maine and necessary point, I will observe the Me-  
thod and order which is most agreeable to the or-  
der of the words.

First, from these words, (*And on the seventh day*)  
I will observe, and declare the time of the Institu-  
tion of the weekly Sabbath, even the very day wher-  
in the first occasion was given for the sanctification of it, and God  
did first sanctifie it, and commaund that it should be kept holy

Secondly, I will shew the true ground and occasion of the institu-  
tion of it, laid downe in the next words: *God ended his work which he  
had made, and he rested the seventh day from all his worke which he had  
made, and God blessed the seventh day.*

Thirdly, I will declare what is the blessing, and sanctifying of the

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seventh day, where I shall have occasion to speake of the Law and Commandement by which God seperated it from other naturall dayes to holy Heavenly and supernaturall use. And of the duties which that Law requires at the hands of all Gods people in all ages to the end of the World on the most blessed day of all the seven in every weeke, even the weekly Sabbath-day. Under these heades divers subordinate points will offer themselves to be handled, and divers necessarie questions will come to be answered and explained.

First, concerning the time of the institution, there are severall opinions among learned Writers of former and later times.

First, some Heathen Writers, as *Iustine & Tacitus*, with others, have grossely and absurdly erred, as in the time, so also in the Author and in the occasion of the institution; though they had perhaps read the the writings of *Moses*; yet it seemes they beleaved him not concerning the first institution of it by God; but finding the first expresse Law, concerning the keeping of the Sabbath given by *Moses* at mount *Sina*, written in Tables of stone, and afterwards recorded in the the Bookes of *Moses*; they make *Moses* the first Author of the Sabbath, and that upon this occasion, because wandring with the Israelites out of Egypt in the wildernesse, and finding no sustenance, but being forced to fast six dayes, at length comming to mount *Sina* with the people, there found meate, and rested, and upon this occasion did appoint it to be kept weekly for a Sabbath or day of rest.

But all true Christians, who beleve the Scriptures to be the sacred infallible VVord of God, being thereby better instructed, doe with one consent hold, confesse, and constantly teach, that God the Lord *Iehovah*, the onely true God, is the Author and Ordainer of the Sabbath, and that he first ordained it upon the ground and occasion mentioned in this Text, and expressed in the words of the Law. Bat yet in the time they much differ among themselves; Some in the time of the first institution concurre with the infidell Heathens before mentioned; though they differ much concerning the Author and the occasions; For they hold that the Sabbath was neither commanded by God, nor knowne to the Fathers and Patriarches, nor observed by any before the comming of Israel with *Moses* to mount *Sina*, and that the first institution of it was in the fourth Commandement given by God among the ten from Mount *Sina*, both by word of mouth, in the audience of all Israel, and also in Tables of stone written with his owne finger.

*Iustine*

*Iustine Martyr, Tertullian, Irenæus, and others of the Auncient,* seeme to have given the occasion of this opinion, where they make it a question, whether *Adam, Abel, Noah, Abraham, Melchizedeck,* or any of the holy Fathers kept the seventh day for an holy Sabbath, and affirme that Abraham beleaved and was justified, and called the friend of God without circumcision or observacion of Sabbath; For from their words, which are but doubtfull, some late writers, both \* Papists and Protestants, doe goe about to prove that the Sabbath was not instituted by God untill the giving of the Law by Moses on Mount Sina.

*Iustin.  
Dialog. cū  
Triphone.  
Tertull.  
adversus  
Judæos  
Irenæus  
lib. 4. c. 20  
\* Tostatus  
Petrus  
Somarius.*

And although the words of this Text, written by Moses, doe here plainly affirme the contrarie, and tell us that on the seventh day God ended his worke, rested and sanctified the seventh day; Yet thus they wrangle and wrest the Text by a Childish forged sense and meaning; First, they grant the first words, that on the seventh day God ended his worke, and rested; But they deny that he blessed and sanctified the Sabbath on the same day, they say that here by way of Anticipation, Moses mentions the blessing and sanctifying of the Sabbath, not as a thing at this time done; but as a thing which was first done in the giving of the Law on Mount Sina, many ages after, and that upon this ground which is here mentioned, to witt, his ending of his worke, and resting on the first seventh day of the World. And here Moses his purpose was, to shew not the time, but the equitie of the institution; not the beginning but the ground of that Sabbath. The paraphrase of the Text in their sense was thus: And on the seventh day God ended his worke, and rested; and upon this ground he many ages after at Mount Sina instituted the seventh day to be kept by Israel for an holy Sabbath of rest. But though some men of learning, and divers out of effected error and malice stand for this opinion; yet indeed there is no ground for it in the Scriptures, but many plaine proofes to the contrarie. First, this Text (if we take the words as they runne) shewes most manifestly, that on the seventh day, even the next after the six dayes of the Creation, God ended or perfected his worke, and on that day he rested, and also blessed and sanctified it to be his Sabbath. Secondly, there is no colour of reason for any man to thinke, that God should lay the ground and foundation of the Sabbath on the first seventh day of the World, and

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Heb. II.  
10. 16.

suffer it to lye void, and of no use, and never goe about to build on it till so many ages after, God cannot endure to doe any thing in vaine nor to suffer any thing to lye void, & to be of no use, which of it selfe is very useful. Surely, as he loved & chos al the holy Fathers from the begining, & promised to them the eternal rest of heaven, wick they looked for, and sought in the everlasting Citie, which hath sure foundations, and in the Countrey above in the World to come. So he kept not back from them the outward signe, seale, & pledg thereof, his holy Sabbath, wick was both a motive to make them bend their whol courl towards that rest, & a meanes to further them in their way & journey to it also.

Thirdly, the Lords owne words which he spake from Mount Sina in the commaundement of the Sabbath, are most cleare, and doe shew that God blessed and sanctified the Sabbath in the beginning, on the first seventh day wherein he ended his work and rested. For he doth not say, I the Lord rested on the seventh day from works of creation, and therefore I now blesse and sanctifie every seventh day of every weeke hereafter. But the Lord rested the seventh day, wherefore the Lord blessed the Sabbath, and sanctified it, that is then of old in the beginning when he rested, he blessed and sanctified it.

Fourthly, the Sabbath-day was kept and observed by the Israelites a moneth before they came to Mount Sina, *Exo. 16. 25. 26.* And Moses and the people knew that the seventh day after that God began to raine Manna from Heaven, for to be their bread, was the Lords Sabbath, as his words doe plainely shew, and that the Lord before that time hath by his word appointed it to be the rest of the holie Sabbath. *Vers. 23.* And the words of the Lord to Moses, when some of the people went out on the seventh day to gather Manna, doe plainely shew, that God had before that time given them Commaundements and Lawes concerning the rest of the seventh day; For in the 28. Verse he saith: *How long will ye refuse to keep my Commaundements and Lawes?* Intimating that their going out on the seventh day was a refusing to keep his Lawes, which of old he had given, and before this had revealed to them. For otherwise they could not be said to transgresse: Lawes cannot be refused to be kept before they be given; Wherefore it is a vaine praetence and shift, which some use to decline this Argument, viz. that the ceasing of the Manna on the seventh day, and Moses his admonishing of the people to rest that day, was but a praeludium of the fourth Commandement, and a preparation



tion to Gods promulgation of it; For the words of the Text shew most plainly, that the intermission of Manna was an evidence of the Sabbath already sanctified by the Commandement of God; the resting of the Israelites was observing and obeying of the Law already given, & the going out of some to gather Manna on the seventh day, was refusing to keep Gods Law given in the first institution.

Now, for *Justine Martyr*, *Tertullian*, *Jerome*, their words doe not prove any thing for the maintaining of this opinion; *Tertullian* denyes onely the perpetuall moralitie of the Law, concerning the Iewish Sabbath, and calls into question, not the institution of it in the beginning, but the observation of it by the first Fathers and Patriarches. *Justine Martyr* and *Jerome* say, that Abraham was justified without circumcision and observation of Sabbaths, that is, of the Ceremoniall Sabbaths commaunded by God in the Ceremoniall Lawes given by Moses, not without observation of the weekly Sabbath, as the word, *Zabbaron*, *Origen*. of the plurall number which they use, doeth clearly declare: That the weekly Sabbath was instituted from the beginning, the best learned *Hierom.* *trad. in* of the Fathers affirme, as *Origen*, *Jerome*, *Austine*, and others. And *2 Gen.* although the Scriptures which briefly runne over the lives and acts of the Fathers, make no expresse mention of their observation of the weekly Sabbath; Yet we have divers places which minister very probable Arguments for this purpose. In *Genesis*, cap. 4. 3. It is said, that at the end of dayes, *Caine* brought his offering to the Lord, that is on the Sabbath, which was the end of the weeke and the last of the dayes. The Hebrew words are עֶרֶב וַיְהִי עֶרֶב and signifie at the end of dayes, and howsoever they are taken to signifie in processe of time, by some Learned Translators, yet in no other place of Scripture doe I finde, that they signifie any other end of dayes, but of a certaine sett number of dayes, either of thirtie or fortie, or many dayes; Or of the dayes of a whole yeare, as *2 Sam.* 14. 26. where it is said at the end of dayes, according to dayes, that is of every yeare. *Abraham* polled his head, And *1 King.* 17. 7. at the end of dayes, that is of a yeare (as *Tremellius* translates the words) the brooke dried up. Now, I see no reason why we should understand by the end of dayes, the end of the yeare, that *Caine* and *Abel* did onely at the end of the yeare offer to God, or after a long time; but that on every seventh day of the weeke, which is the weekly Sabbath, they sacrificed to God; undoubtedly their Father *Adam*, who taught them to sacrifice (which Worshipp God

*Hierom.*  
*trad. in*  
*2 Gen.*  
*Austin in*  
*Psal.* 80.

God first instituted on the seventh day) he also taught them the day of Gods holy worship even the Sabbath which God had sanctified, and this was the end of the dayes of the weeke.

Also in the same fourth of Genesis in the last verse, it is said, that when Seths Children began to increafe, that then men began to call on the name of the Lord; that is as learned *Iunius* well expounds the words, they began to assemble themselves together in publicke assemblies to pray unto God and worship him, even all Seths seed who were Gods people, and were called by the name of the Lord, that is the Children of God, as we see *Gen. 6. 2.* Now, as they had solemne and set meetings, so undoubtedly they had a set time, even every Sabbath or seventh day, and set places or Churches; for without set time and place there can be no solemne invocation or worshipping in solemne assemblies, as common sense teacheth.

And that *Noah* when he came out of the Arke began to observe the rest of the Sabbath, and did offer a sacrifice of the rest that is of the holy Sabbath, and that God was well pleased with it. Me thinks the Hebrew words in the originall Text teach very plainly; for it is said, that God smelled a savour of the rest; that is, he accepted it as a pleasing Sabbath sacrifice, the Hebrew emphaticall and demonstrative particle here added to sett forth a speciall rest, implies so much. And the word which is in the Hebrew, rest, is of the same note and originall with the word which *Exod. 20. 11.* in the fourth commaundement is used to signifie Gods resting on the seventh day.

Now, all these things well weighed and laid together doe shew that this opinion, though held by some learned men, is but a meere dreame and idle fancie. And indeed the very first words in which God gave the fourth commaundement, to wit, remember the Sabbath day to keep it holy, are of themselves alone a sufficient argument to prove, that the Lord did not in giving the Law from Mount Sina first institute the Sabbath day; but onely did renew the memory of it, and of the first institution thereof by renewing and receiving his old commaundement, by which he on the first seventh day of the World did sanctifie it.

There is another opinion which divers both auncient and moderne Christians do hold upon a better ground; for they do gather & cōclude with one generall consent from the plaine words of this Text, that God in the beginning immediatly after the creation ended, did give the

the law of the Sabbath, and did blesse and sanctifie the seventh day of the first weeke of the world, and every seventh day of every weeke following, and commanded it to be kept an holy Sabbath, in memory of his rest on the seventh day.

But howsoever, they all agree in the generall; yet in divers speciall and particular things they doe much differ.

1. Some hold, that the law of the Sabbath was given to man in the state of innocency, before his fall on the sixth day, and that it was written in mans heart, that he ought to keepe the seventh day holy; and that if man had continued in his integrity, he would have kept the seventh day of every weeke an holy rest unto the Lord his God.

2. Others hold, that the Sabbath was instituted not in the state of innocency, nor before mans fall, which happened towards the end of the sixth day; but that on the seventh day when God rested from the worke of Creation, he then did blesse & sanctifie that & every seventh day and appointed it to be a weekly Sabbath, & the law by which he instituted the Sabbath: was no other but such as was written in mans heart in the creat<sup>o</sup>, & that man by the instinct of nature would haue obeyed that law and kept the Sabbath in the state of innocency, if he had stood & continued therein.

3. A third sort are of opinion, that the Sabbath was instituted and the Commandement for the keeping thereof given in the state of innocency, and yet not till the seventh day: for they imagine that man stood more then one day, and did in his innocency keepe the Sabbath, and if he had continued would haue alwaies kept it; not by any instinct of nature or light of naturall reason created in him & moveing him so to do, but by a positive law and Precept given by God: of the same nature and kinde with the Commandement of abstaining from the tree of knowledge of good and euill.

In all and every of these opinions I finde some failling, and noe consent and perfect agreement with the word of God.

First they all go too farre, and haue not one word in scripture to warrant their opinion: that Adam in the state of innocency should and would haue kept every seventh day for an holy rest, & that God would haue required it at his hands. For all Scriptures which mention the Sabbath do speake of it as of an holy signe looking alto-

for Adam should have  
the Sabbath in innocency.

gether towards Christ and towards the state of grace and glory in him, and not towards the state of innocency. It is most certain that man in that state was perfect with naturall perfection, at all times equally disposed to obey God & to serve him, and to remember his Creation and to honour his Creatour. He needed no observation of any day to put him in mind of any thing which he had before known, & which God had revealed to him, his memorie was perfect, and he knew whatsoever was needfull for him to know or doe in that present state. And his will was every moment ready to doe whatsoever he knew to be right, he needed no signe to admonish him of his duty, or to move him to do it in due season. He did not labour nor weary himselfe, every day was to him a day of delight and pleasure of rest and recreation, and in every creature which he did see or meddle with, he did behold & take notice of the wisdom & goodnesse of God, In a word: his whole life was a constant & obedient service of God, and there was no inequality nor lesse worship of God in one then in another, for he fully served God at all times: Whosoever denies this must needs deny therein mans perfection & constant conformity to God in the state of innocency. For where one day is kept better then another, there is inequality, and not constant vniformity in himselfe nor conformitie to Gods will.

In the Second place, they who hold that the Sabbath was first instituted after mans fall, & yet that it was writtē in mans heart in the state of innocency, and he then was bound to keepe it: they fall into many absurdities.

First that a man was bound to keepe a Sabbath before ever it was instituted.

Secōdly, that God did by his word & cōmādmēt teach mā in vain that which he was fully taught alreadie & had writtē in his heart.

Thirdly, that God gaue to man a law in vaine after his fall when he knew he was become vnable to keep it.

3. They who hold that the Law of the Sabbath was not written in mans heart, but was a positive Law given in the state of innocency, of the same nature with that Commandement of mans not eating of the tree of knowledge, They doe make this Commandement of the Sabbath yterly voyd by mans fall, euen as that

of



of not eating is now voyd, and was not to bee renewed after mans fall. But of the vsoundnesse and vanity of these opinions I shall speake more fully, when I come to shew what kind of law that of the Sabbath is, and how that commandement bindes men.

Now because I cannot find any solidity, or satisfaction in any of these opinions, I haue left humane writings even of the best learned, and haue betaken my selfe wholly to the searching of the Holy Scriptures, Gods most pure infallible Word, and what light I finde therein for the manifestation of the truth I will not hide nor cover, but set it before you openly. And for the time when God first intituted the Sabbath, I conceive it to haue been not in the state of innocency, but after mans fall immediately, & yet upon the seventh day wherein God rested from the worke of the creation, as my text here sayth, and although this may seeme to crosse the order of the History as is here laid down by Moses, because mans fall related a while after his sanctification of the Sabbath, even in the third Chapter. Yet let this moue no man, for Moses doth not set downe al things in order as they were done in this & the next Chapter, but first he speaks of the finishing of Heaven and Earth, and all the host of them, and then of Gods rest, and of the sanctifying of the seventh day, & then returnes to speak of things which were done before: as the planting of the garden in Eden, which was a worke of the third day, and the making of the woman and forming her of a rib taken out of mans side, and mans naming of al living creatures before the woman was made, which things were done on the sixth day. Also in this chapter the forming of the man is related before the planting of the garden and the watering of it with a river which was devided into foure Heads, though it is most euident that before there was a man to till the ground, God made every plant & tree that was pleasant to the eye and good for food, to grow out of the ground, that is all the trees of the garden amongst the rest ver. 5, Wherefore we must not cleave strictly to the order in which Moses sets things downe in this Chapter, nor take all things to be first done which are here first related, for then wee should beleeve that plants, herbes, trees, man and woman were all created after that the workes of creation were finished, and after Gods resting one the seventh day. But to passe

by all needlesse doubts, let us come to the proofes of this point which proue strongly that Gods institution of the Sabbath was not in mans innocency but after his fall.

First, the very words of my text affirme that the Sabbath was instituted on the seventh day, for first it is said in expresse words, that on the seventh day God rested & blessed & sanctified that day.

Secondly, the things which gaue God occasion to sanctifie the seventh day; & upon which the first institution of the Sabbath was grounded came not to passe, neither were they in being vntill the seventh day, that is Gods perfecting of the worke and resting from al he work which he had made: the words of the text are very plain *On, or in, the seventh day God ended his worke and rested*, and because of this resting he blessed and sanctified the seventh day, And therefore the sanctifying of the seventh day which was the institution of the Sabbath, cannot be before the seventh day; The building could not bee beefore their was ground to build on, neither could the worke goe before the cause and occation of it.

Thirdly, it is against all reason to thinke that God actually blessed and sanctified the seventh day, and made it his Holy Sabbath before it came into being. Now this ground being very cleare, that the Sabbath was instituted on the seventh day from the beginning of the creatiō & not before. I proceed to a second ground, to wheet: that man did fall towards the end of the sixt day, even on the same day in which he was created, which being fully proved, It well necessarily follow That the first institution of the Sabbath was after mans fall and not in the state of innocency.

First that man did fall vpon the very day of his creation the sixt day, I proue by plaine Scriptures and by strong arguments grounded on them. The first testimony is that speech of *David, Psalme 49. 12. Man being in honour lodged not a night therein, but became like the Beasts that perish.* Soe the words runne in the originall text, & we cañot without wresting of the words from their proper sence in the Hebrew, expound them of any other person but of the first Adam, & of his fall, the word which is in our translation (man) is Adam in the Hebrew, and the words which we read in our English (abideth not) *Bal-jalim*, and in the Hebrew signifie, lodged not a night

a night therein: as appeareth by other Scriptures, in which it is continually vsed to signifie lodging or tarrying for a night, viz. *Exod. 23. 18. & 34. 25. Deut. 16. 4.* where God forbids the Israelites to let the fat of their Sacrifice, or any part of the flesh of the Paschall Lambe: lodge with them all night till the morning. and *2 Sam. 17. 8.* where Huihai saith to Absalom of his Father David, that he was a man of warre, and would not lodge with the people. And *2 Sam. 19. 8.* where Joab saith to David, there will not one abide with thee one night. And *Psal. 30. 5.* where it is said, that weeping may lodge for a night, but joy commeth in the morning. And soe in all other Scriptures this word is vsed. And the learned Hebrews who best know the propriety of the phrase: vnderstand this place of Adam and of his falling on the day of his Creation, and not continuing one night in the honourable state of innocency. The Second testimonie is that speech of our Sauour *Ioh. 8. 44.* where he saith that the Devill was a murderer of mā & alier from the beginning & abode not in the truth. By the beginning is meant the first day of mans Creation, & it is never absolutely vsed in any other sence but for the time of the first Creation. Now if the Devill did lie & deceiue & murder mā by drawing him to sin frō the first day, of mā's being, it follows that mā did fall the sixt day, on which was the day of his creation. The third prooffe is grounded on the words which passed between the woman & the serpent. The serpens speech implies that as yet they had not eaten of any tree, & that he set upō the woman immediately after that God had given them commandement not to eate of the tree of knowledg; the words which he useth (*Yea, or is it even soe*) they are a forme of speech vsed by one that standing aloofe and ouer hearing what was forbidden, doth immediatelie step in and askes the party to whom the commandement was given if it were even soe as he conceived. And the womans answer is in such a word as is of the future tence in Hebrew, and signifies not an act past or present, but a power & liberty to eate heereafter *Gen. 3. 2.* when they should haue occasion, and the true translation of her words is: we may or will hereafter eate of the fruite of the trees of the garden. Alsoe it is very likely that if they had eaten of the fruite of any tree of their owne accord before their temptation &

fall, their reason will, and appetite would haue led them to the tree of life, which was neere at hand even in the midst of the garden close by the forbidden tree *Ver. 9.* The very name whereof was amiable, and vnto which the naturall desire of man did of it selfe cheifly carry him, as Gods words do intimate *Chapt. 3. 2.* But that they had not yet reached forth their hands to take and eate of that tree, that speech of God shews *Chapt. 3. 23.* wher he saith that he wil cast Adam out of the garden. *Least hee put forth his hand and take and eate of the tree of life,* which was the state of naturall life; Now this had beene too late if they had already before eaten of it.

Fourthly, soe soone as God had created the woman, and given her to the man, he gaue them the blessing of fruitfulness, and the desire of procreation of children which is most naturall to man, & he did bid them increase and multiply, soe we reade *Chapt. 1. 28.* & vndoubtedly they would not haue neglected the blessing of multiplying and increasing mankind, but if they had continued in their integrity one night, the woman by companying with the man would haue conceived a pure seed without sione, for there was no barrenesse of the wombe in innocency, that came in as a curse after the fall, *Chapt. 3. 16.*

Fifthly, the verity of God threatening, and the strictnesse of his justice required that in the same day wherein man sinned, in the same should the sentence of death, bee executed, the words of the law are very peremptory *ver. 17.* *In the day that thou eatest thou shalt surely dye.* Which sentence was fully and truly executed, though not on Adam himselfe, yet on Christ the second Adam mans surety. The first Adam all his posterity are the same day made subject to death, wherein they act or partake actually of this transgression, & Christ the second Adam who vndertooke to satisfie the Law for this sinne and to suffer the punishment due to it and all sin which spring fið this root, did certainly dy on the same day, & at the same houre of the day in which the first Adam transgressed, so *Irenaeus* & divers of the ancients & other acute writers do hold, & they well observe, that on the sixt day of the weeke on which day Adam was created and after the ninth houre of that day, that is in the after-noon and towards the end of the day Christ suffered both a cursed bodily



bodily death on the Crosse, and also the agonies and paynes of the second death, as he sheweth by his crying out *My God, My God, why hast thou forsaken mee.* And by his word *Consummation est*, that is the fulnesse and utmost extremity of torments is come, or now is the utmost extremity of my paynfull suffering. And therefore it is very probable and cannot without scornfull wrangling be denied, that Adams fall was about the same time of the sixth day, which doth make good the word of God and shew the verity of his threatening law, and his admirable wisdom and providence in thinking of mans Redemption before he would suffer man to fall.

Sixtly if Adam had stood any while, even one daie or night or more, until he had eaten of the tree of life, which seemes to be a seale of the first Covenant of life by workes of natural righteousness, it is likely that he could not haue falne, nor the Devill been suffered to tempt him, or if after the tast of the sweetnes of the tree of life, and the sealing of the covenant of life by his owne workes of obedience, he had fallen: surely his fall had been more desperate, even totall and finall apostacy: for which God alloweth no Sacrifice to be offered nor prayer to be made, & from which there is no recoverie nor renewing by repentance. The Devill being created with the Angells amongst the supernaturall host on the first day, and having seene the glory of God and tasted of the Heavenly joys all the sixt dayes of the creation until man was created and all the frame of the world finished, and Lordship given to man over all inferiour creatures, he then after this tast falling away and not abiding in the truth but leaving his first estate, did sin more desperately & rebelliously against the light, and his sinne is so hatefull to God, that hee will not accept of any satisfaction for it, neither could the Sonne of God under take for him. But mans fall being at the first before he had tasted of the tree of life & the full sweetnesse & fruition of earthly felicity, and springing not Originally from himselfe, but from the Devill who deceived him, therefore there is mercy with God for him, Gods giving of Christ, and Christs vndertaking for man, is an argument that Adam did fall in the day of his creation before he had tasted of the tree of life, and that he was made, nard, formed and deformed in one day, as the Greeke writers speake.

Lastly,

Heb. 10.  
26. 1 Ioh.  
5. 16. Heb.  
6. 6.

Lastly, it seems by divers other Reasons very probable, that man did fall on the sixth day before he had eaten of the tree of life, which if he had beene left to himselfe, and if he had not beene prevented and seduced by the Devill he would haue done.

First because the Covenant of life by mans owne workes of obedience, being sealed by his eating of that tree which was the seale of that Covenant: as appeares by Gods speech *Gen. 3. 23.* Man had beene confirmed in that naturall life & estate wherein God created him, and the Devill could haue had no power either to seduce him or to prevaile by his temptations.

Secondly the things which Adam did after his creation and before his fall: could not be done orderly and distinctly in lesse then a good part of a day. First God brought all living creatures before him, and hee tooke notice of them and gaue to every kinde of creature fitt names, before the woman was made, as appeares *ver. 20.* Then God cast him into a deep sleep and tooke one of his ribs, and formed it into a woman and brought her to him. After that God gaue them the blessing of fruitfulness, and laid be fruitfull and multiply, he also gaue them rule and dominion over all creatures, and appointed them all Trees bearing fruit, and Hearbes bearing seed for their meat, and set man to keep and dresse the garden, and withall hee gaue them the commandement to abstain from the tree of knowledge of good & evil, before they were tempted & drawne into sinne & transgression. Therefore their fall must needs be towards the end of the day, after the ninth houre, at the same time of the day in which Christ suffered death and gaue vp the ghost: as the Gospell shewes *Math. 27. 46.* and soe the day and houre of mans first sinne, was the daie and houre of death for sinne according to Gods threatning *ver. 17.*

Thirdly after their fall & the sight of their nakednesse, they sewed fig leaues together & made them Aprones, & by this time we may suppose that the sunne did set & the coole of the day approached, even the breathing winde which comonly blowes after the setting of the sun & did blow in the night of the seueuth day, at which time they heard Gods voice walking in the garden, which was terrible vnto them, partly by reason of the darknes of the night, and partly  
through

through the conscience of their sinne, and the shame of nakednesse which sin brought vpon them, & hereupon they hid themselves from Gods presence among the trees of the garden, which shelter was too vaine & foolish no way able to hide them from Gods pure eyes. Therefore certainly they did sinne and fall towards the end of the first day in which they were created. And justly might Adam haue cursed the day of his creation, if Christ had not immediatly betimes on the seventh day been promised, and had not actually and openly vndertaken to become the seed of the woman, and began to be an actuall mediatur for mans redemption.

And thus I haue by the help & light of Scriptures made it plaine and manifest, that mans first sinne and fall was on the sixth daie. And that the first institution of the Sabbath being vpon the seventh day, must needs be after mans fall and not in the state of innocency.

C H A P. 2.

**N**OW this proving & demonstrating of the first point is my text, so sweet: the time of the first institution of the Sabbath, doth lead vs directly as it were by the hand vnto the second maine point, that is, the ground vpon which the Sabbath was founded, and the true outward moving cause and occasion of the first institution of it.

First we may hence collect that the ground of the Sabbath is not any thing revealed or done on the sixe daies of the creation, & therefore there was no vse of the Sabbath nor place for it in the state of innocency, neither is it a commemoration of any thing then brought into being, but rather of Gods resting from creation and ceasing to proceed further in perfecting the world by way of creation.

Secondly, that the true ground must bee sought and found among the things which came to passe on the seventh day, and after the state of innocency which ended at mans transgression and fall, now this we will seeke in the next words of the text.

*The ground of the Sabbath.*

*And on the seventh day God ended his worke which he had made, and on the seventh day God rested from all his workes which he had made, and*

God blessed the seventh day.

In these words we may obserue three distinct things concurring on the seventh day.

First Gods ending or perfecting of the whole worke or busines of the creation.

Secondly Gods resting from that worke and ceasing to proceed that way, and giving over to vphold the world & to repaire man & other creatures (which were brought vnder corruptiō & through his fall made subject to vanity) by the meer worke of creation.

Thirdly Gods blessing the seventh daie by revealing therein a great blessing; farre a boue all the good which he shewed in the fixe daies of the creation.

That these are the true grounds of the Sabbath, and that God because of these concurring & comming together on the seventh day, did sanctifie it & made it an Holy Sabbath, to be kept by man for an Holy rest, the words following immediately do shew where it is said God did sanctifie the seventh day, because in it he rested from all his worke of creation, and from dealing & doing that way. These three points, I will therefore proue and explaine out of the words of the text in there order.

First for Gods ending or perfecting of his workes which he had made, that is, expressed in the first words. [ *God ended his workes which he had made.* ] the words in the Originall Hebrew text are these; *ואלעל אלהים מלאכתו אשר עשה* this text.

The Vulger Latine runnes thus: *Cumpleuitq; Deus opus suum quod fecerat.* That is, God finished his worke which he had made, or God made his worke compleat on the seventh day, The Greeke Septuagints render the words thus. *Εωρτάσθη ο' θεος εν τη ημερα ταυτη τα ιερα αυτου.* That is, God perfected his worke on the sixt day.

The Caldee paraphraseth thus. *On the seventh day God delighted in his worke which he had made.* Tremellious & Juniors and many other learned expositors do reade the words thus: That before the seventh day God had ended his worke, & had finished it on the seventh day that is, when the seventh day come he had ended the creation.

The



The words thus diversly translated seemes to haue severall meaning and may bee taken in diuers and severall sences. The Vulgar Latine which is all one with our English translation seems, to make this the sence of the words. *That on the seventh day God made an end of his worke*, which till then was not fully finished, and that in memory and for joy of the finishing of his worke and makeing it fully compleat on the seventh day, he sanctified that day to be his Holy Sabbath.

The Caldee paraphrase seemes to make the joy & delight which God tooke in viewing all the worke of creation on the seventh day, to be a ground & cause of Gods sanctifying that day for his Sabbath

*Tremellius* and the learned who agree with him, seeme to hold that God had before on the sixt day ended all the works of the creation. And all Being finished when the seventh day came, that was the only day of the weeke in which God had no worke left to be finished, nor any thing to make, and therefore he made this his Holy day and day of rest. This also seemes to be the meaning of the Greeke Septuagints, who for this purpose haue changed the Hebrew text, and instead of the seventh day, put in the sixt day for the ending of the weeke, and the seventh day they make the day onely of Gods resting.

Now of all these translations taken in these Vulgar sences, there is not any on which can give full satisfaction and remove all doubts and scruples: Yea if we receive and grant them all, some difficulties will still remayne; And therefore, for the removing of all doubts & full manifestation of the truth, I will endeavour to search and diue further into the words of the Originall Hebrew text, and to finde out a further sence and meaning; by comparing them with other Scriptures which giue more light unto them, and in so doing I will make use of these severall translations & sences, to gather some light and strength from them, and from the difference which is among them for the more full manifestation of the truth which I shall commend vnto you.

First for the Hebrew word **שבת** which is here translated, *Ended*, *Perfected*, *Finished*, it signifies in the first and most proper and full sence, to bring a thing to the full end of it, soe that now it hath al

which belongs to it in any kinde. Some times it is vsed in Scripture to signifie the beginning of a thing to the last end of it, either by consuming of it, and bringing it to an end of beeing & well beeing which it had before *Iob. 4. 9. By the Breath of Gods Nostrills* the wicked are sayd to be consumed, & *Isa. 1. 25.* or by ceasing to continue it if it be a transiet action or speech: as *Gen. 17. 22. God ended his speech or talke with Abraham*, that is: ceased to continue it, and *Exod. 34. 33. & 1 Sam. 10. 13. & 2 Sam. 6. 18. 1 King. 7. 47.* where mention is made of Moles his ceasing to speake, of Saulls making an end of prophicieing, and David of offering Sacrifice, & Hiram of his working. This sence is in no case to be admitted.

First because God consumed not the workes which he had made before, neither did God bring his working and making of creatures to an end by ceasing to continue it, for that was the sixth day when he had made the woman the last creature which he made, then hee ceased from his working and brought it to an end.

Secondly because consuming and destroying of creatures, can be no good ground of blessing and sanctifying the daie and time in which it is done,

Some times this word is vsed to signifie the bringing of a thing to the full end of perfection, either by adding to the last & vtmost thing which belongs to the nature, kinde and beeing of it, soe that now it wants no perfection which it ought to haue in that kinde, thus the word is vsed *2 Chro. 7. 11.* wher it is said that *Salomon finished the House of the Lord, & Exod. 40. 33. Moses finished all the work of the Tabernacle.* Or else by adding to it more then naturally belongs to it: even some supernaturall and extraordinary perfection, thus the word is vsed *Ezech. 16. 14.* where it is said that *God made Ierusalem perfect by his beauty* which he put vpon his people whom he placed to dwell therein: even David and other holy men whom he beautified with supernaturall & saving gifts & graces. In this last sence I conceiue the word to be especially here vsed. For it is most certain that God brought all things to the full end & natural perfection on the sixth day when he created man and woman, and gaue them rule & dominion over all living creatures, and appointed all things which he had made to serue for their vse, and soe much the

the last words of the first Chap. shew, where it is said: *God saw every thing which he had made, & behold it was very good, & this was before the end of the sixth day.* And therefore that giving of full naturall being and perfection cannot be this which is here said to be on the seventh day. If we should here vnderstand that perfecting and finishing of the work; we must either with the 70 *Greek Translations* corrupt the text, and for the seventh put the sixth day; or else with *Tremelius* and others, straine the plaine words of the text, and make this the sence of them; *In the seventh day* (that is before the seventh day) *God ended*, that is: God had ended his work & already finished it before, to wheet: on the sixth day; which being granted, It will hereupon follow, either that this perfecting of Gods work is no ground of the Sabbath at all, or else that the sixth should rather be the Sabbath, because it was the day and time in which God brought the created worke to perfection.

But here in the originall text, the Hebrew words are *Beiom hashebingi*. *In the seventh day*, that is within the compasse of that day God perfected his worke which he had before made and created on the six dayes, and therefore I doe verily conceive and beleieve, and dare be bold to affirme for a certaine truth, that on the seventh day, God gave to the which he had before made very good and perfect, with naturall & mutable perfection, (& which the Devill by mans fall had marred and defaced) now another second and greater, even supernaturall perfection by promising Christ the blessed seed of the woman for the restauration of the work defaced, and by Christ his vndertaking not only to redeeme us from all evils which entered in by mans sinne, & from that mutability of estate in which we were all created: but also to exalt us to a farre more excellent state and condition, even to the state of immutable grace here; & of eternall life and glory in the sight and fruition of God in Heaven hereafter in the world to come.

That Adam did sinne and fall on the sixth day which we call Fryday, & in all likelihoode towards the evening about the same houre in which Christ dyed on the Crosse to redeeme vs from that sinne and all sinnes which thereby entered into the world, I haue proved before. That after mans fall and discoverie of his nakednes, and

lowing of figge leaues together for aprons, Gods voyce was heard walking in the garden in the coole of the day, that is, after the sunne was gone down & the seventh day begunne, & that Adam hid himselfe the words of the text affirme plainly in the third Chapter. Also that after the conuening examining and arraighning of the man & the woman, and cursing of the serpent, and also of the earth; & passing sentence of punishment on the persons of the man and woman to weete: sorrowes & labours in this life, & in the end thereof bodily death and returning to dust, God for a comfortable remedie of all these evils, promised Christ to redeme man kinde from them all and to purchase for them eternall life and glory, the history as it in the same third chapter laid downe shewes most clearly, and I do verily beleeeve that all reasonable men, especially all true Christians, will most freely confesse and willingly grant: That Christ in the day wherein hee was first promised, and did actually undertake to redeeme the world, brought in a greater perfection vnto the worke of creation, or the things created, then they had befor given to them on the six dayes in there creation, to weete: (supernaturall grace; and heauenly and spiritaall gifts of holinesse, which exalt man to a state immutable and eternall.

Now seeing it is a truth most manifest, that in the seventh day (God the Father promising the blessed seed Christ to destroy the workes, and to breake the head and power of the Devill the Old serpent, and the Sonne of God actually vndertaking mans redemption, and beginning to mediate for man: And God the Holy-Ghost inspiring by the promise and through Christ grace and faith into both the man & the woman to beleeeue that out of her who was the instrument of death to man; should Christ spring, who is the life and light of men, and so shee should become, (*Chayab*, that is: the living one, or mother of all living) there was a supernaturall perfection brought into the world. And God brought his worke which hee made to a better estate, and shewed a further end of things created. Surely it should be too much perversnes in us, and too grosse resisting of our owne reason, guided by the text it selfe. If wee should deny or refuse to beleeeue, that this perfecting of Gods worke is here meant in this place, and is the true ground of



of blessing the seventh day to be the Lords holy Sabbath:

And thus I hope I haue fully discovered the true sence & meaning of the first words, & shewed how we are to vnderstand this which is here said, to wit: *And on the seventh day God ended or perfected his worke,*

I proceed to the next words, *And on the seventh day God rested from all his worke which he had made,* to which I adde the repetition of the same words with some addition in the later end of the third ver. namely *that he rested from all the worke which he created, even from making any more,* so the words in the Hebrew do runne. Now for the word *rested*, it is in the originall שָׁבַת *Shabath* of which the name of the Sabbath is derived, and it doth not signifie a resting of God for to refresh himselfe: as being weary, nor resting from all working absolutely and simply, but ceasing from making any more kindes of creatures: for God doth alwaies as a provident Lord and Father work in the continuall generatiō of particular creatures; & in multiplying, preserving, ordering, and disposing of them, as our Saviour shewes *Iohn 5. 17.* Here therefore we are to vnderstand, that on the first sixt dayes the Lord shewed his good will and pleasure in making every thing very good and perfect, with naturall perfection. So in the seventh day hee rested wholly fro making any new kinde of creature by way of former creation: And man being fallen and hauing brought confusion into the world, and corruption and vanity vpon the creatures, Christ is promised and actually vndertakes and begins to enterceede for man, and to be his redeemer and Saviour, and by this meanes God may bee sayd to rest diuers wayes.

First whereas the rigour of justice required that man should dye and perish in the same day wherem hee sinned, and the creatures made for his vse should together with him be destroyd, & so should God haue bin busied in executiō of justice & destroying his former work, & in making a new world of creatures: the eternall word the Sonne of God vndertooke mans Redemption, brings rest to God by that meanes from destroying the former and making a new or second worke of creation, which is truely called resting from all the worke which he had made.

Secondly

*How did god rest  
seventh day.*

Secondly the naturall estate and best being and perfection which man and other creatures had by creation, shewing it selfe mutable by mans fall so appearing, If God should haue proceeded and gone on in the same manner of working as he had done in the sixt dayes of the creation, there should haue been no rest nor end of his work of making & remaking. But Christ vndertooke the worke of redemption and as an allsufficient Saviour to perfect for ever them that are sanctified by the cōmuniō of his spirit & spiritual & supernaturall grace, & to renew them after his heavenly Image of true & vūchangable holines, doth this way bring rest to God frō the work or busines of creation, & sets on foot a new & more admirable work in which God resteth, and on which he taketh much delight, and by which his creatures are reconciled, and made pleasing and acceptable to him.

Thirdly Christ who was promised to become the seed of the woman for mans redemption, being the eternall wisdom and mighty word of God, and able to beare vp the pallace of the earth, when it and all the whole tents thereof were disolued, and the first foundations thereof were out of course, as the *Psalmist* speakes *Psal. 5. 3. & 82. 5. 8.* God doth justly settle his rest on him and commits to him the ruling, governing, and judging of the world, as he is mediator and the Sonne of man. So our Saviour himselfe affirms *John 5. 22. 27.*

Now that on the seventh day God did not barely rest from his worke of creating and making creatures; but also that in and by Christ promised on that day, hee found rest and rested the severall wayes before named, the holy Scriptures and also common reason doe plainly shew.

First a bare resting from creation and not working is not a matter of such moment & benefit, that it should be the ground of blessing and sanctifying of one day in seven every week to the solemne memory of it. Holy dayes and feasts mentioned in the Scriptures haue alwaies beene appointed by God, and set apart for the commemoration of some great extraordinary workes, & delivering Iſrael out of Egypt, giving of the Law and such like.

Secondly, that Gods resting on the seventh day was more then this

this word שַׁבָּת *Shabbath* which is here vſed, and doth properly ſignifie in any other places of Scripture where it is vſed to ſet forth other ceaſing and reſting from worke. The Holy Scriptures themſelves do fully ſhew. Alſo that God found reſt in Chriſt: even of reſreſhing, and ſealed his delight in him the Redeemer, and in his worke of redemption, and committed the world to be Ruled, Iudged, Ordered and diſpoſed by him as mediatur, vpon the ſe- venth day and from that forward vntill the eternall reſt of heaven comes in, and the kingdome be deliuered vp to God his Father; that God may be all in all. As for example *Exod. 20. 11.* where God in giuing of the law, and mentioning the ground of his ſanctifying of the ſeuenth day, to weet: his reſting, doth vſe the Hebrew word יָנַח *Janach*, which ſignifies not a bare reſting from worke, but

ſuch a reſt as is full of ſweetneſſe & delight, and *Exod. 31. 7.* where it is ſaid *that on the ſeuenth day God reſted* and was reſreſhed, that is: hee did not onely ceaſe from creating and reſt from workes of crea- tion, but he found alſo great delight, that is in Chriſt vndertaking to be the Saviour and redeemer of the world, hee found great plea- ſure and delight in his kinde: ſuch as men in their kinde do finde in things which delight and reſreſh their ſoule, ſo much the words imply. And the Scriptures of the Prophets and Apoſtles ſpeaking to the ſame purpoſe: juſtifie this ſence and meaning, where they tell us, that Chriſt the Mediatour is Gods righteous Seruant *in whom his ſoule delighteth. Iſa 42. 2. Math. 12. 18.* And that in him God ſettes his reſt and is *well pleaſed Math. 2. 17.* And makes his elect acceptable in his beloued *Ehe. 1. 6.*

Thirdly the keeping and obſerving of every ſeuenth day for a holy Sabbath, which God requires of us, conſiſts not in bare reſting from ordinary workes and labouring in worldly affaires which concerne this life: but alſo in ſanctifying of the day by holy and re- ligious exerciſes, which concerne the heavenly life, and in making it our delight to honour the Lord; as appeates both in the wordes of the law *Exod. 20. 8. Dent. 5. 22.* And alſo in the Prophets *Iſa. 56. 4. And 58. 13.* Now ſuch as the obſervation is, ſuch muſt the ground thereof be on which it is founded. And therefore vndoub- tedly Gods reſting on the ſeuenth day includes his reſting and de- lighting in Chriſt who was the promiſed redemption.

Thus much for the opening & expounding of the ſecond claue,

& the discovery of the rest of God by which he rested on the seventh day, which is the second ground of Gods blessing and sanctifying that day, and making it a holy Sabbath of rest.

The third ground remaines, and that is: Gods blessing of the seventh day, layd downe in the next wordes. *And God blessed the seventh day, vers. 3.*

This blessing of the seventh day consists in two things

The first is : Gods blessing of it, by giving and revealing to man on that day the greatest blessing which was made knowne to the Sonnes of men during the time of the Old Testament, while the Sabbath of that seventh day was to be in vse and the law thereof in force that was, the giving of Christ by promise to be the Redeemer of the world; this belongs to the ground of the Sabbath.

The second is, Gods blessing of the seventh day by setting it apart to be kept and observed of men as a day most blessed in memory of of that blessing, that is of the promise of Christ and his undertaking and beginning to mediate for man kinde, this belongs to the in sanctifying of the Sabbath which is the third maine thing observed this text.

First I will speake of blessing as it is a ground of institution, and after in the next place, I will handle it, as it is a part of the institution of the Sabbath, & concurres with sanctifying of it.

Blessing (as it belongs to the ground of the Sabbath and signifies Gods giving and revealing on the seventh day a blessing about the blessings of all the other six dayes by which that day became more honourable) must needes be Gods giving, ether of some naturall blessing tending to outward prosperity, and to naturall perfection and temporall felicity in this world; or of some gift and blessing supernaturall tending to heavenly happinesse & eternall blessednesse.

1. Gods blessing with naturall & temporall blessings is declared in the Scriptures to be two manner of wayes.

First by giving all sorts of temporall blessings and naturall gifts in generall, thus God is sayd to blesse *Ishmaell Gen. 17. 20. and to blesse the Israelites in all their affaires and in all the works of their hands Deut. 14. 29.*

Secondly, by giving some speciall worldly blessing; successe; and prosperity either in respect of their Corne, Wine, Meate, & Drinke, *Exod. 23. 25.* or in respect of their cattell, or the fruite of their body or

34/ing / how many  
wayes



or worldly goods, possessions and the like *Deut. 28. 3.*

2. Gods blessing with spirituall and supernaturall blessings and gifts is his making of men to grow and prosper in grace and in all heavenly blessings as *Gen. 12. 3.* & *28. 4.* where it is said that in the blessed seed of Abraham & Jacob that is in Christ, *All the nations & families of the earth shall be blessed*, and thus God is said to blesse us with all spirituall blessings in Heavenly things in Christ *Ephes. 1. 3.* & of this blessing David speaks *Psal. 67. 1.* where hee sayth, *God be mercifull vnto vs and blesse us.*

3. God is said to blesse in a full and perfect sence with all blessings of prosperity and happinesse both temporall and spirituall, that is: by giving all saving graces needfull to salvation and good increase and growth in them, and all outward prosperity and all things therevnto requisite, together with his favour and a sanctified vse of them, thus God promised to blesse Abraham *Gen. 12. 2.* & Isaac *Gen. 26. 3.* & Jacob *Gen. 28. 3.* & Joseph *Gen. 49. 25.* with blessings of heaven above and deep beneath. And his people & inheritance *Psal. 28. 9.* Now the thing here to be inquired after & sought out, is what blessing is meant in this place: where God is said to Blesse the Seventh day. For it is most certaine, that this blessing wherewith God blessed the seventh day, did not consist only in Gods giving of any naturall and temporall blessings to that daie, or to man and other creatures on that day, or in annexing and tying any such vnto it. For God had before ceased and now rested from all works of creation, that is both from creating any kinde of creature, & also from adding more naturall goodnes or perfection to any thing created. We never read that God made the seventh day blessed above the other sixe, either in cleaer light of the sun, or in more faire and seasonable weather, at any time, or in any age from the beginning, or that he blessed it with any such blessing which belongs to nature, or to the naturall vse of the creature.

Secondly for spirituall and supernaturall blessings which tends to eternall life and blessednes in heaven, we never read of any proceeding from God, but only through the eternall son incarnate and made man: even Christ the mediatour. The Apostle affirms that God blesseth us with all spirituall blessings in heavenly things in Christ *Ephes. 1. 3.* And that there is no other name vnder heaven given among men whereby we must be saved *Act. 4. 12.* If any man hath ascended

higher then Saint Paull was rapt, *farre a boue the third heaven*, & hath  
 ere heard of spirituall blessings which God intended to bestow,  
 or did bestow vpon Adam in the creation before Christ was promi-  
 sed, or did openly vndertake to be mans mediator; hee goeth farre  
 beyond my lyne and measure of faith, I dare not be wise a boue  
 that which is written. It is enough for me to know and beleeeve  
 that Christ is the onely true way to heavenly and supernaturall hap-  
 pinesse, and that *he is the truth and the life Ioh. 14. 6. And that none*  
*can cōe to the Father but by him, & that in his name the Father gines the*  
*spirit ver. 26. And through him sheds the Holy Ghost abundantly on*  
*all that are sanctified and sated Tit. 3. 6. And that as Christ onely makes*  
*way into the holy of holiest Heb. 10. 20. so in him is all fullnesse, & from*  
*him all grace proceedeth by which God makes us accepted Ephe. 1. 6.*  
 I know that God created all things, and man in his owne Image;  
 perfect in his kinde, but *Yet mutable.* I confesse and beleeeve that  
 man by his perfect obedience performed to God in his owne perso-  
 according to the first covenant of works, might haue continued in  
 that naturall life and earthly happinesse wherein he was created:  
 But that he had any supernaturall or spirituall power given before  
 the promise of Christ, wherby he was fitted for heavenly happinesse,  
 or that any such life and happinesse was promised in the first cove-  
 nant, or any grace tending therevnto, I cannot be perswaded.

First because the Scriptures are vtterly silent in these pointes.

Secondly because it is against all reason to thinke, or conceiue of  
 God, who is the fountaine of all wisdom & doth nothing in vaine.  
 That if there had been a more neer way then Christ, more ready  
 for him to reueale and communicate all his goodnesse and glory to  
 mankind, even the way of mans owne personall obedience to the  
 first covenant of workes; Surely God would never haue suffered  
 man to fall, nor haue given his sonne to descend from heaven & to  
 humble himselfe to such base ignominious painefull and cursed suf-  
 ferings as he did, and all to bring man soe farre a bout to the  
 fruition of himselfe in heavenly glory.

Thirdly, whatsoever hath or shall certainly come to passe con-  
 cerning mans happinesse or misery, that God decreed, foresaw and  
 purposed, and that only he intended, and that from the beginning,  
 even from all eternity; though God laid vpon man no impossibility  
 of standing in innocency, nor any necessity of falling, but man was  
 able

able to doe Gods will according to the first Covenant, and if hee had done it, he might & should haue lived & enjoyed an earthly felicity: Yet certainly God foreknew what man would doe when he was tempted, and did willingly permit him to breake the first Covenant, intending to make a more sure Couenant in Christ, and to establish it with better promises *Heb. 8.6.* and that none of all man kinde should be saued but onely they who are in Christ and under this Covenant. Now these things being thus: If the blessing wherewith God blessed the seventh day, be any spirituall blessing, it must needes be in, and under Christ promised: Yea it must needes be either the promise made to man one that day that Christ should be his Redeemer, and Christ his vndertaking openly to be mans surety and Mediatour, or else some speciall blessing which comes by Christs mediation; as the giuft of the spirit, and spirituall grace given to man to beleue in Christ, to rest on him, and in him, to seeke eternal rest, or Gods acceptation of Christ for mans surety, and God resting on Christs satisfaction and righteousness. In very deede, let others thinke what they please, for my part I can see no reason either in this text or any other text of Scripture to perswade me that this blessing was any, but the supernaturall and Heavenly blessing, even Gods gracious favour, kindnesse and loue then first shewed to man in Christ, by promising him to become the seed of the woman, accepting him for mans surety, and resting in his mediation, & all sufficient satisfaction, which blessing brings with it, and includes in it many, yea all naturall blessings which are true blessings indeed, and end in eternall happinesse. For by Christ who then was first promised and revealed, man hath naturally life continued to him, and right and rule over the creatures restored and given in an higher degree, and in a more excellent kinde: He had power given to him in the state of innocency to rule over Cattell and all living creatures, and to order and command them for his delight and pleasure. But in Christ he hath power given to kill and sacrifice, and to eat them and vse them for his profit. In the creation God gaue to man as his steward rule over all creatures & right in them; but in Christ he gaue man the right of a sonne and heire, and made all creatures mans inheritance, which is a firme and vchangable right, and now all the blessings temporall which the elect & faithfull haue and possesse by faith in Christ and by a true right in him,

are blessed and sanctified to them, and are helps and furtherances to their heavenly glory. And this I dare be bold to conclude: That the blessing wherewith God blessed the seventh day, was a blessing a boue all blessings naturall which God gaue to man in the sixt day and to other creatures on other daies of the creation. It was the blessing of his kindnesse and loue to man, revealed in Christ promised, which includes in it the restitution of man to all naturall blessings, all which all mankinde haue & injoy by Christ & through his mediation. So that here is a blessing worthy of an everlasting memoriall among all Adams posterity, which justly bound them all to obserue that day of the weeke to the honour and praise of God, vntill the comming in of the fullnesse of that blessing on the day of Christs resurrection, which is the first day of the week & the eight from the beginning of the creation, which all Christians by verue of the institution of the Sabbath here in my text, are bound to keepe holy and to solemnize with thankfullnesse for all blessings in Christ on the seventh day, and on the first day fully exhibited a perfect Redeemer in his resurrection. And thus I haue discovered out of this text the whole ground upon which the Lords holy weekly Sabbath is founded, which is briefly comprehended in these 3 particulars. 1. Gods perfecting of the work created. 2. Gods rest on the seventh day. 3. Gods blessing of it. Out of which particulars as I haue laid them open: this Doctrine doth arise.

## C H A P. 3.

*Doctrine.* **T**hat the first institutiō of the Sabbath on the seventh day of the first week of the world was grounded vpon Christ, and occasioned by the promise of him to be mans mediatur, and the worlds redeemer. And the true & proper grounds of the sanctification of the weekly Sabbath, vpon which it stands perpetually to the worlds end, and to the eternall rest in heaven, are Gods perfecting of the created world by bringing in redemption by Christ, Gods rest delight and pleasure in Christs mediation, and Gods blessing the seventh day with a blessing farre a boue the blessings all of other daies even the giving of Christ a perfect Saviour for mankinde. This point is most plaine and manifest by that whih I haue before delivered. But yet for the better setting of our Judgments and confirming



firming of our hearts in the knowledge and beleefe of this truth  
It will not be amisse to add further proofes and reasons grounded  
on the sacred Scriptures.

First that which is the ground of Gods sanctifying the seventh *1 Reason.*  
day aboue all the other six dayes of the weeke must needes be som-  
thing which came to passe one that day, which farre excelled the  
workes created on the six dayes. For the holy Scriptures and the  
common practise of all nations do concur in this, that all holy daies  
whether weekly monthly or yearely are obserued and were first in-  
stituted in memory of some notable and extraordinary thing which  
on those dayes of the weeke, moneth, and yeare happened & came  
to passe, witnesse the passover, Pentecost, the feast Purim; and  
dedication, the feast of Christ nativity, resurrection, ascension, our  
fish of November and many others. But there can be nothing ima-  
gined greater then the workes of creatiō which were all finished on  
the six daies, but only the promise & relation of Christ the redeemer  
& the work of Redemption by him the eternall Sonne of God, on  
that day openly undertaken and begune as I haue before proved.

First for Gods ceasing from his workes of creation, and his bare  
rest from them, it being a doing of nothing & not making of good  
things, cannot in any case be esteemed better then the workes of  
the six dayes wherin God created all things good and perfect with  
naturall perfection. For doing of good is better in the judgment  
of all reasonable men, then doing of nothing.

Secondly, for Gods perfecting of the creation by bringing man  
and woman the last and chiefeſt of his creatures into being that was  
on the sixth day, and his making of every creature complear and per-  
fect in his kinde, that was done on the severall dayes in which they  
were severally created, they cannot be any ground of sanctifying the  
seventh day but rather of the six daies of the weeke. Wherefore it  
remaines that Christ promised a perfect redemptiō on the seventh  
day of the world beginning actually to mediate for man & to cōmu-  
nicate his spirit & supernaturall grace & faith to our first parents in  
the ground of the institution of the weekly Sabbath on that day.

Secondly, a supernaturall effect cannot proceed from a naturall *2 Reason.*  
cause, a spirituall building cannot be surely settled on a naturall  
ground and foundation. If the effect be supernaturall the cause  
must be such, and if the building be spirituall, the foundation alsoe  
must

must be spirituall on which it is settled. Now the sanctification of the Sabbath as it is Gods worke in the first institution, it is a separating of a day from naturall, to heavenly, spirituall, and supernaturall vse, and to workes which tend to such an end as cannot be obtained by creation, but onely by the mediation of Christ, and sanctification of the Sabbath as it is a worke and duty which God requires of a man, is wholly exercised about things which concerne Christ, & which haue relation to him, and which none can rightly performe without the communion of the spirit of Christ, and the sauing gifts and graces of God in Christ. The Hebrew word *Kadosh* signifies onely such workes in all the Scriptures wherefoever it is vsed, & neuer any thing is said to be holy or sanctifying but in, for, and by Christ, wherefore that ground of the Sabbath must needs be something in Christ, or indeed Christ himselve on the seventh day first promised and revealed a perfect and allsufficient Redemer and mediatour to gather all things to God.

3 Reason. Thirdly that which hath no proper or principall end or vse, but such as presupposeth Christ and his mediation, and is subordinate to him promised and to the revelation of redemption by him, must needs be grounded on Christ, and receive the first institution and Originall from the promise of him, or him promised. This is a certaine truth which with no colour of reason can be denied, For God doth nothing in vayne, he makes althings for there proper end & vse, and brings nothing into being before hee hath a proper end & vse ready before hand, for which it may serve. Now the proper principall end & vse of the Sabbath for which the Lord is said in the Scriptures, to institute & give it to his people, is such as presupposeth Christ and his actuall mediation, and is subordinate to the promise of redemption by him.

First God himselve testifieth both in the Law *Exod. 31, 13.* also in the Prophets *Ezech. 20. 12.* that he gaue his Sabbath to his people for this end and vse, *That it might be a perpetuall signe betweene him and them, to confirme them in this knowledge & beleefe, That he is their God who doth sanctifie them.*

Secondly, another maine vse for which God instituted the Sabbath is, that it might be a signe and pledge to his people of the eternall rest or Sabbathisme which remaines for them in heaven, and vntill they come to that rest, they are bound to keepe a weekly holy

holy Sabbath to put them in hope of that eternall rest, soe much may be gathered from the Apostles words, *Heb. 4. 3. 9.*

Thirdly, the Sabbath is for that end and use that by keeping it holy, & by sanctifying our selves to the Lord, and delighting our selves in him, and in his holy worshippe, wee might grow up in holinesse without which hope can come to see, and enjoy God, and soe might draw still more neere to God till we be fully fitted to see and enjoy him in glory, and to come to his eternall rest in Heaven. Now all these principall endes and vses of the Sabbath doe presuppose the promise of Christ and his mediation.

For first in him alone as he is our mediatour, God becomes our God, who doth sanctifie us, and without Gods shedding of the holy Ghost on us through Christ, we can never be truly sanctified as appears *Rom. 8. 9: Tit. 3. 6. & 1 Cor. 1. 30.* And in Christ we are called to be Saints and sanctified, *1 Cor. 1. 2.*

Secondly, there is no thought or hope of eternall rest in heaven but in and by Christ, hee brings us into that, and by going before us makes way for us *Heb. 6. 20. & 9. 24.* It is that which never entered into the heart of man, his reason conceives it not till God doth reveale it by his spirit given though Christ *1 Cor. 2. 9. 10.*

Thirdly, no man can haue access vnto God but in Christ, there is no approach to the throne of grace but in him *Heb. 4. 16.* It is Christ alone who for his peoples sake sanctified himselfe, that they also might be sanctified *Joh. 17. 19.* And there is no growing up in grace & holinesse but in him and by vnion and communion in one body with him as our head *Eph. 4. 13. 16.* vpon these infalible premises it followes necessarily, that the proper end and use of the Sabbath presupposing Christ, the first institution thereof must needs be grounded on Christ also.

Fourthly, if Christ as he is the Sonne of man vnited in one person vnto God, and so our mediatour, be the Lord of the Sabbath, so that the alteration and chaunge of it from one of the seven dayes to another, is onely in his power and depends wholly on some chaunge in him; then the institution of it is grounded on the promise of him and upon his mediation. Now the Antecedent is manifest by our Saviours owne words, *Mat. 12. 9.* where hee calls himselfe Lord of the Sabbath day. And by his resurrection and becoming the head stone of the corner, the Sabbath is chaunged from the day of him promised vnto the day of the full exhibition of him a perfect actuall redeemer in his resurrection, as David

David foretold *Psal.* 118. And the praise of the Apostles in all Churches of Christian Gentiles doth abundantly declare, *Mat.* 20. 7. and *1 Cor.* 16. 2. wherefore undoubtedly Christ promised, was the first ground of the institution of the Sabbath, & as our Saviour in that place of the Gospel *Mat.* 12. 9. affirms, it was made for man, that is not only for mens use but also for him, the son of man: & upon the promise & undertaking of him to become man & the seed of the women, for mans redemption & for destroying the workes of the Divill.

## V S E.

This Doctrine thus fully proved & confirmed, is a Doctrine of speciall use to worke in the hearts of all true Christians, who have all their hope & confidence in Christ, an high & holy reverence & esteeme of the Lords holy weekly Sabbath, & to provoke & stirre them up to a carefull conscionable & diligent observation thereof, in all their generations, for the promoting & propagating of pietye, & for the increale of devorion and advauncement of Religion, in all succeeding ages. If the observation of the weekly Sabbath were but a dictate of nature, written in mans heart in the creation; then were the chiefe end and ayme of it no more but an earthly felicitye, and the fruition of a naturall life in an earthly paradise. It should be no better then one of the duties which belong to the old couenant of life, & justification by mans owne works; which is abolished and made void by mans fall. And It is wholly frustrated of the proper end & use of it, which was justification, & life by workes of a mans own doing. And so being not a part of the wisdome, which is from above, it should be of lesse esteeme and of common and ordinary account with holy Christian Saintes. Or if the Sabbath were a legall rite and ceremoniall ordinance onely, such as were sacrifices, burnt offerings, circumcision and legall purifications, which were shadowes of things to come; then should it be abolished by the full exhibition of Christ, and the observation thereof among Christians of the beleeeving Gentiles, were no better then setting up of abominations which make desolate by cutting men off from Christ.

But here we are taught better things concerning the Lords holy weekly Sabbath, so meet: that it is an holy Heavenly, Euangelicall ordinance, wholly grounded upon Christ and depending onely upon him, first instituted upō the promised Christ, & limited to the seventh day of the weeke, in which he was promised to be mans redeemer.

did.



did undertake, & in some measure begin actually to mediate and to intercede for man with God, and commaunded to be kept onely on that seventh day, during the tyme of the old Testament while Christ was onely promised, & the fathers sought salvation in him to come:

And now ever since the full exhibition of Christ a perfect redeemer in his resurrection, necessarily imposed on all Christians, and limited by virtue of the first institution and foundation of it upon Christ, to that day even the first day of the weeke, which is the greatest day of Christ appearing in the nature of man on earth, that is the day of his resurrection to glory and immortalitie, and the day of his complete victory and triumph, in his owne person over sin, death, the Devill & all the powers of darknesse.

So that though the particular dayes of the weekly Sabbath, that is the seventh of the weeke in the old Testament, and the first in the new; and under the Gospell may truly be called temporarye and ceremoniall, because they have their set tymes and seasons; the one the tyme and season onely under Christ promised; the other the tyme and season under Christ fully exhibited, that is the whole tyme of grace under the Gospell vntill we come both in soules and bodyes to the eternall Sabbath and rest in heaven, when (Christ Mediatour having destroyed all enimyes and delivered up the Kingdome to God his father) God shall be all in all:

Yet they are such ceremonies as are holy in their seasons, not by signification and consecration to holy and supernaturall use only, as legall shadowes were: but also materially and in respect of the very duties, which are performed in observation of them; yea and effectively because the due observations of them properly tends to begitt and increate true holynesse in Gods people.

Besides if we consider the observation of a weekly Sabbath simply in it self without limitation to a particular day, so it is a perpetuall ordinance of God which bindes all mankind to the end of the world.

And there is none of all Adams posteritye, but by Gods first institution he is bound to keep the holy weekly Sabbath, upon that very day of the weeke, which by the word of God and the ground of the institution, appeares to be most seasonable in the age and the state of the Church under which thy live and have their being on earth.

Now these things being, soe, how it is possible that any true sincere Christian (who as by one spirit and by a true lively faith, soe also in his whole heart and in all holy affections is vnitèd vnto Christ, and hath all his hope & confidence in him as in his only Redeemer Lord & Saviour) should not haue the weekly Sabbath in most high esteeme, which was first grounded vpon Christ, promised & came in vpon the leventh day of the world, together with the word of promise and the glad tidings of the worlds redemption by Christ: and with the perpetuall commandements of repenting and beleeving in Christ, which are the great commandements of the Gospell, which Holy and blessed Sabbath hath still continued and gone a long with Christ promised on the leventh day, during the time of the old Testament, and since the full exhibition of Christ in his resurrection; hath advanced forward together with Christs vnto the first day of the weeke, in which day he perfected mans redemption, triumphed over death, rose vp and was advanced to glory & immortality. Surely they who professe loue to Christ, and profane the weekly Sabbath, they are no better then painted Hipocrites, yea rather they are to bee numbred among those bold, audacious and scandalous sinners, who presume to pull a sunder those whome God hath inseparably joynd together, that is, the sabbath and Christ the Lord of the sabbath, who while they professe Christ in word, doe indeed deny the power of true Christian godlinesse, and do what in them lieth, to turne the publick worship of God into sacrilegious profanation, and soe to prouoke the eyes of his glory. Thus much for the second maine thing here offered in this text, that is the ground of the holy weekly Sabbath.

## C H A P. 4.

**T**HE third maine thing which here offers it selfe and which I haue propounded to be handled more largely, as comprehending in it diuers speciall points of great weight and moment, as the Sanctifying of the seventh day, as Gods blessing of it, so far as blessing signifies Gods setting of it apart to be kept & observed for a blessed memoriall of the promise of Christ, & as it is apart of the first institution of the sabbath.

For Gods blessing of a day or any other thing doth signifie. 1. His giving of some notable benefit on that day, or to the thing blessed. 2. his setting

setting of it apart to a blessed end & use, in the former sence it belongs to the ground of the Sabbath and so I haue spoken of it before. In the later sence it belongs to Gods act of Institution; and as in effect the same with sanctifying of the seventh day, onely this I conceiue to be the difference that Gods sanctifying of a thing is, his seperating of it by his word and commandement, to a supernaturall and extraordinary vse. either profittable, or unprofitable to it selfe, as his seperating of things to be his instruments of iust vengeance for the destruction of his enemies, and seperating men to some holy office for a time, as Saul to Prophesie, Elies sonnes to bee Priests, and Iudas to bee an Apostle, by which office they received no true blessing; but it turned to their greater turle at last. But Gods blessing of a day, or any other thing, is his setting of it apart for a blessed vse, and his pronouncing and demanding it by his holy powerfull word, to be a blessed daie or blessed thing, and to serve for holie & blessed vse, and so blessing is that speciall sanctifying which is seperating of things to a blessed use, and come here to bee handled vnder Gods sanctifying of the seventh day: For Gods sanctifying in this place, is a blessed sanctifying of the daie to a blessed vse; and the word blessed is put before to make us clearlie see and vnderstand soe much, I will therefore insist only upon sanctifying which comprehends blessing in it; and will first open and expound the word and so proceed to points of Doctrine.

It is a difference  
sanctifying & b  
a blessing

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The Hebrew word, *Kadash*, is never vsed in any other sence in all the Scriptures, but onely to signifie seperating of things from their ordinarie and naturall vse, to some vse more then naturall or aboue nature & the fitting & preparing of them for that use, as for example compining of nations in an holie league against Babell, or other wicked state to execute on them Gods iust reuenge *Ier.* 6. 4. & *12.* 3. & *22.* 7. & *51.* 27. 18. and seperating some cities for refuge *Iosh.* 20. 7. whensoever this word is attributed to God in all the Scripture, it signifies either Gods seperating things or times for holy vse, by his word and commandement; or by some holinesse shewed or some extraordinarie holie word done in them as *Exod.* 9. 44. 2. *Gen.* 7. 20. or else Gods infusing of his holie spirit, and of spirituall and supernaturall graces & gifts of holinesse into men by which they are seperated from carnall men, and prepared for Heauenlie glory as *Exod.* 31. 13. *Levit.* 20. 8. *Ezec.* 2. 12. *Ier.* 1. 5. where

God

God is said to sanctifie his people, and to make them holy, that so they may be fitt to come nerer to him. And frequently in the new Testament, the Greek word *αγιασμι* is used in this sense as *Eph. 5. 26. Heb. 2. 11.*

Here the word signifies not sanctifying by infusing holinesse and making holy, but Gods consecrating, that is seperating the seventh day to an holy, heavenly spirituall, and superuaturall use, by his word and commaundement, or by some holy worke done first in it, or some holinesse first revealed upon it.

For this was the day in which God by his gracious promise of Christ, and by the new covenant of life made with mankind in him, did communicate his spirit to our first parents, and wrought in them faith and all holy graces needful to salvation, and so of, *Ishah*, a woman who brought *wo to man*, made our first mother. *Chayah*. that is the mother of life in Christ to all liueing.

This day, God here upon, commaunded to be sanctified of men, and kept holy by holy exercises which tend to the honour & praise, and to the solemne commemoration and memoriall of Christ promised, and of his own rest in Christs mediation, and this day he appointed to man to be a signe and pledge of the æternall Sabbath in heaven, after the end of the world which in six dayes he created.

Here therefore we see wherein especially Gods sanctifying of the seventh day to be an holy Sabbath of rest, did consist. Which that it may yet appeare more fully and distinctly in all the particulars, I will reduce, the summe of all into a few posirions, some negative, and some affirmative; which being by evident testimonies of Scripture, and by good arguments grounded on the word of God, proved and confirmed; The truth will be so cleare and manifest, that the simple shalbe able to understand the true sanctification, both of the seventh day which was the old Sabbath of the old Testament, and also of the Lords day the Christian Sabbath of the new Testament under the gossell.

## CHAP. 5.

I. Position  
negative.

First we must not in any case imagine. That Gods sanctifying of the seventh day was the creating or infusing of any naturall holynesse  
into



in to it, by which it was distinguished from other dayes of the weeke, and made more excellent then any of them. My reasons are;

First because creating of naturall holynesse in any thing, is a worke of creation: But God rested from all works of creation on the seventh day, and from making any thing which belonged to the naturall being of any creature, or to the natural frame and perfection of it, witnesse the wordes of my text, and the wordes of the Lord him selfe, *Exod.* 20.13.

Secondly the Scriptures which are the onely rule of faith, and so all Doctrines of this kind do never mention any naturall holynesse in any creature which God made in the whole created frame of heaven and earth; although God did create man perfect in his kinde, even in his own image.

Yet I doe not read, that this image comprehended any more in it, but naturall gifts and endowments onely, as light of understanding, liberty of will, most free to good onely, and well ordered affections all upright; also a comely frame and excellent temperatur of the body, fitt to be the seat, subject & instrument of a liyeing reasonable naturall soule and spirit, and to rule over all other creatures. *Salomon* the wise preacher describing the image and excellent frame wherein God created man, makes no mention of any holynesse, but onely of naturall uprightnesse. *God* (saith he) *made man upright.* We never read of holynesse naturall to any but onely to God.

Thirdly true holynesse is a gift of supernaturall grace given onely in Christ, and proceeding from the holy Ghost shed on men through Christ, and dwelling in them as the immortall seed of God.

It belongs not to the naturall image of God wherein the first earthly Adam was created; but to the spirituall and heavenly image of the second Adam, Christ who is a quickening spirit & the Lord from heaven heavenly, whose image no man can bear but in the state of regeneration, when he is borne of the spirit, and begotten of God to a lively hope, to the inheritance incorruptible and undefiled which fadeth not a *1. Pit. 1.3*; way; as I have largely here to fore proved by divers Scriptures which appole the image of true holynesse, and undefyled righteousness, which men have in Christ; to the image of the first Adam, but that upright image wherein he was first made, and that corrupt image wherein to he was transformed by his fall, as appears most plainly, *1. Cor.*

*15.45.49. & Eph. 4.23.24.*

The

*Objection.* The thing which deceives many learned men, and carries them to thinke that holinesse was apart of mans naturall image in which he was created is this.

First they take it for granted, that all vprightnesse & purity of man in heart, soule, life, and conuersation, by which he is conformable to the law of nature and to Gods will revealed, and his commandements giuen to him, is true holinesse and is so called in Scripture.

Secondly, they reade that Adam was made by God vpright and had that purity & vprightnesse which made him conformable to Gods law and revealed will, and this was Gods image in him, & hereupon they conclude, that Adam was created in true holinesse.

*Answer.* To this I haue heretofore vpon another text fully answered, by laying downe a plaine distinction gathered from Gods word, and daily experience, and by applying it to this purpose. For I haue distinguished purity and vprightnesse by which man is conformable to the revealed will and law of God into two sorts. First there is a created naturall purity & vprightnesse founded vpon naturall principles, which God gaue to man in his first creation, by he which was conformable to Gods revealed will, to the law of his nature in the state of innocency, but this vprightnesse having no other roote, or foundation, but mans mutable nature and frame, was also mutable and was quickly defaced and corrupted by the subtilty of the tempter and mans fall. Secondly, there is a renewed or new created vprightnesse and purity of man in his heart and soule, life and conuersation, which is found onely in Gods elect & faithfull regenerat Children; by which they are here in some measure made conformable to the law and will of God; this although it is much ecclipsed and oblcured by the remainders of naturall corruption which still dwell in Gods Saints in this fraile life and mortall body, and doth not shine forth in the true brightnesse of it, yet it proceeds from an eternall fountaine, the pure waters whereof spring vp vnto life eternall, and cannot be defiled but remaine pure, though they passe through the dead sea of Sodom, the filthy lake of mans naturall corruptions, which dwell still in this body of death, this pure fountaine is the spirit of regeneration which God sheds through Christ on the elect, as our Saviour himselfe teacheth, *Job. 14. 4. & 8. 38. 39.* And because this spirit even the holy Ghost which daily renues them, being shed on them in there new birth *Tu. 3. 5. 6.* doth dwell in them as the mortall seed of God, & abides with them for ever *Job. 14. 16.* and is stronger then the spirit of malice

malice the Devill, which overthrew our first parents and ever since rules in all worldly men, 1 *Iob.* 4. 4. Therefore it is true puritie and vprightnesse which cannot faile nor deceive us as Adams did; and this is that which the Apostle calls the new man and the righteousness and holiness of truth, *Ephess.* 4. 24. in the same sense that spirituall, supernaturall, and heavenly graces are called *the true riches*, that is the riches durable and incorruptible, which will neverly vnto vs: nor by failing deceive vs, *Luk.* 16. As for the created purity and vprightnesse by which the first Adam was conformable to the law, it is never in all the Scriptures called by the name of holiness, neither is it, or any morall virtue in any vnregenerate man, any true holiness, because it proceeds not from the holy Ghost who dwells in the regenerate and works all true holiness in in them. I wish that all the learned would seriously weigh this truth & embrace it with their hearts, and beare it continually in their minds and memories: For this will at one blow raze to the very foundation all pe- lagian, Popish, Arminian Heresies, concerning the power of mans free will, the efficacy and merit of mans naturall workes don before regeneration, and the falling away of men regenerate and justified, from the grace of God and from justifying faith and true holiness, also concerning vniversall grace given to all men, by which they haue it in their owne power to be saved.

And if it would please the Lord to open the hearts of our people rightlie conceive this difference, betweene the image of the first and second Adam, and betweene the created naturall vprightnesse of Adam, and the spirituall vprightnesse and infused holiness wherein the second Adam was conceived and framed by the holy Ghost. This would ravish their hearts and fill them with admiration of the singular loue of God to his elect in Christ, and of the singular excellencie of the grace & holiness, and of those high prerogatives which the regenerate and faithfull receive and enjoy through him, which indeed soe farre exceed all that belonged to man in the state of innocency, as Christ the second Adam in his humanity exceeded the first Adam, and immutable grace exceeds mutable nature, and as eternall fruition of God in heavenly grace, excels the fruition of fading pleasures in an earthly paradise.

C H A P. 6

Secondly, Gods sanctifying of the seventh day was not the creation or infusing of any spirituall or supernaturall holiness into it; by which

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it did

it did excell all other dayes of the weeke. For first all spirituall and supernaturall holinesse : is created & infused by the holy Ghost , only into reasonable creatures Angels and men, and cannot be in any thing void of reason, vnderstanding, free will and affections. Although things without life, and creatures void of reason, are called holy by way of relation, because they are dedicated to an holie use : Yet nothing is called holie by holinesse of qualification, that is by holinesse inherent & heauenlis grace, qualitie and perfection, but onelie man and the holie Angels who are partakers of the holie Ghost; and haue him dwelling & working in them. For this holinesse is unstained puritie and vnspotted vprightnesse, which possesseth and informeth the vnderstanding, will, desires, affections and inclinations of resonable creatures, & makes them conformable to Gods revealed will and the rule of his law. See that to imagine holines infused into any time, place or any other thing, which hath not reason & vnderstanding and will, is a mere dreame, dotage and superstition. Times and places, as holy daies, and holie temples, are holie in Scripture not for any holines inherent in them, which they communicate to Gods people, but because these daies and places are dedicated to holie use, and in them God is pleased by his spirit working with his word and ordinances, to begit, increase and stirre vp holy affections in men , and to come and enable them to performe holie actions, according to Gods will.

Secondlie , all true infused inherent holinesse, created and wrought by the holie Ghost, springs from an eternall fountaine, and is founded vpon a sure rock which can never bee removed but standeth firme for ever. Where Gods spirit once informeth or taketh possession, and worketh true holinesse ther he abides for ever, *Ioh. 14. 16.*

The Devill and all the powers of darknesse cannot prevaile, nor dispossesse him, *for he is greater then they all, 1 Ioh. 4. 4.* See that if God had sanctified the seventh day ; by infusing holinesse , and conforming it with the holy Ghost, it could never haue beene profaned, polluted and defiled by men, neither could there haue beene any chaunge, of it from the holy Sabbath to a common and ordinary day of the weeke, as now wee see, by Christs resurrection: It should haue continued Gods holy weekly Sabbath for ever, even as men once truly regenerate and sanctified by the holy Ghost, are by that spirit sealed vnto the day of full redemption, *Ephess. 4. 30.*



## CHAP. 7.

**T**HE affirmative positions wherein I will shew how God sanctified the seventh day are three. First God did on that day reveale himselfe to man a most pure and holy God, more then in all the six daies of the creation. For in creating all things of nothing, he shewed his power: And omnipotencie in making al things good and perfect, in there kind. And in setting the heavens and the earth and all creatures in such an excellent & comelie order, hee shewed his wisdome and goodnesse. And in making man vpright in his owne image, & giving him dominion over all living creatures to order them according to his will, and to the law written in mans heart, he declared his righteousness. But on the seventh day by promising Christ a perfect redeemer and Sauour, he manifested and revealed his most perfect purity & holinesse diverse waies. First by his suffering of man to live in his sight, and to approach to his presence when he was corrupted by his fall, and become filthy and abominable, and in the strictnesse and rigor of justice worthy to be destroyed with eternall death. God did plainly shew that he is a God infinitely holie and cannot receive the least spot and staine of mans corruption approaching to his presence, but appears most pure and glorious, and shines forth beyond all measure, by making an holy vse of mans vncleannesse, and ordering and disposing it to the more full manifestation and communication of his glorie & goodnesse to his elect in Christ: For as the purity of gold doth more appeare by abiding most pure and perfect in the midst of consuming fire and a furnace of fire full of uncleane ashes, and after the touching of things most vncleane. See Gods perfect purity and holinesse appears most infinit and vnspotted, in that he suffers vncleane man, made filthy and abominable by sinne to live in his sight and presence, & doth order & dispose his uncleanesse to an holy end, & doth meddle with it, & touch it, & yet is no whit diminished or obscured thereby but made more bright and resplendent in the eyes of the world. Secondly God by his promising of Christ to become mā, & in mans nature to make a ful & perfect satisfaction to justice for mans sin, did shew his infinit purity & holy hatred of sin, more, then by any worke of creation, In that rather then mā's sin & filthines should not be punished to the full, & his justice fully satisfied, he would giue his own Son, a person of infinit value to bear the cur'e & suffered the whole punishment of sin in mans nature and so to make full satisfaction for it.

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Thirdly

1. Position  
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Thirdly, the revealing of Christ and promising of him to be a second Adam, who is the Lord from heaven heavenly, and a quickening spirit, through whom he doth richlie shed his spirit on Adam, and all his elect seed in their generation; which holy spirit doth dwell in their frail earthly sinfull bodies, as in a Tabernacle & temple all the time of this fraile life, & is not stained nor defiled with their corruptions: but doth abide most pure and holy, and doth overcome, mortifie and kill by a long and lingring death the old man of sinne in them, and workes in them that spirituall purity, and holinesse, which though it be not like a grain of mustard seed; yet cannot bee destroyed or defiled, but increaseth more and more, and prevaileth against all powers of darknesse, this doth aboue all shew the infinit puritie and holinesse of God and of his spirit. And therefore I conclude that God by promising and revealing Christ, on the seventh daie, did then first shew himselfe infinitely pure, and did manifest vnspotted holinesse, more then in all the six daies of the creation: and this is the first point of his sanctifying of the daie, to bee an holie Sabbath of rest, vntill the full exhibition of Christ, a perfect actuall redeemer, on the day of his resurrection.

## C H A P. 8.

2. position  
affirmed  
1596.

Secondly, God on the seventh daie, did though Christ promised shed the holie Ghost on our first parents, begitteth of his immortal seed, sanctifiethem and worke, faith and all saving graces in them; so that they beleaved the promise and found rest in Christ. And so this was the daie wherein God did first make man actuall partaker of his spirit, and did make in him true holinesse, and conforme him to the Image of Christ, This appeares by three things.

First, by Adams words, *chapt. 3. 20.* where notwithstanding Gods passing of the sentence of bodilie death against him, and of his returning to dust in the grave, in the words next before: yet I e by faith laies hold on one eternall life in Christ the promised seed, and being strengthened with might by the spirit in the inner man, doth call his wife *Chavah*, which signifieth *life*, because by Christ promised to be come her seed, shee should bee the mother of all liuing, and not onely all his naturall seed, should by Christ haue naturall life for a time, and being on earth continued vnto them: but also after death his wife and altheir elect seed should haue life eternall in him. This is a strong argument of a live

faith, and of the quickening spirit given to Adam vpon the verie daie of the promise which was the seventh day.

Secondly, that our first parents had the holy spirit given them on that daie, & by faith were instituted & made partakers of the righteousness of Christ, the coats of skins doe shew which God fitted to them, & put vpon them. For undoubtedly these skins of cleane beasts, which God taught and commanded them to kill and offer in sacrifice as types, figures, and pledges of their redemption, by the death and sacrifice, of Christ: and these coats made of the skins of beasts sacrificed, and put vpon our first parents by God himself, did plainly forshew the covering and clothing of all the faithfull with the Robes of Christ satisfaction and righteousness, & were a token and pledge to them, that they were justified by faith in Christ to come, and cloathed with the garments of salvation. For all Gods works are perfect: he gives to no men by his own hand immediatly the outward pledg & seale without the inward grace.

Thirdly, Adams teaching of his sonnes, Caine and Abell to sacrifice, and to bring offerings & first fruits to God, which were types of Christ, and of Gods rest in his mediation and fulls satisfaction, and that, at the end of daies, that is the seventh which is the last of the week, & Gods holy weekly Sabbath, these I say doe testifie Adams faith in the promise, his holy obedience to Gods commandment of keeping holy the seventh day, and his holy care to teach his Children holy obedience also. Now this being manifest, that of the seventh day God did first sanctifie man by his holy spirit, and did bring in holinesse into the world among men. we must needs acknowledg this a second point of Gods sanctifying that day, and making it fit to bee his holy weekly Sabbath and the day, of his holy worship.

*Gen. 4.*

CHAP. 9.

Thirdly the Lord God for a memoriall of these supernaturall & heavenly things first revealed, & done on the seventh day, and for a pledge to man of the eternall rest in heaven, did also by his word and commandment, appoint every seventh day to be vnto man aday of rest from his owne works which concerne this worldly life, and to be kept as holy Sabbath, to the Lord his God, and this is the third point of Gods sanctifying the seventh day, and setting it apart for holy and heavenly use, and for holy worshippe, service, and religious duties which

tend to begit and increase holinesse in men, and so to bring them to see and enjoy God in the eternall rest of glorie. This point because it is of greatest weight, and moment, & comprehends in it many of those things which are necessary to be laid open, & made knowne for the distinct and profittable understanding of the Lords holy weekly Sabbath, & the right obseruation thereof, together with the duties which belong thereunto, & are therein required. Therefore I will doe my best endeavour to handle this point more fully, & to laie open distinctly the speciall things therein contained, and that in this method & order.

First I will proue this maine point, to wheet: That Gods blessing and sanctifying of the seventh day, did include the giving of a law & commandement for the keeping of an holy weekly Sabbath, & Gods giving of this commandement was a maine & speciall part of his sanctifying of it.

Secondly I will enquire & search out the nature of that law & commandement, & how farre, & in what manner it bindes Adam, and all his posteritie.

Thirdlie, because everie law which God gives to man, doth impose a dutie upon man, and bindes man to the performance of it, therefore the verie words of the text binds me to handle at large, mans dutie which this commandement of God, & this word by which hee did blesse and sanctifie the seventh day, doth impose upon Adam & all his posteritie, even their sanctifying & keeping holy the Sabbath day.

For the proove of the maine point, we have three notable argumēts: First we have the plaine testimony of God himselfe *Exod. 16. 28.* where he calls this his blessing & sanctifying of the seventh day, by the maine of a commandement & law, & tels the Isralites that they not keeping of an holy rest; but going out together Manna on the seventh day, did refuse to keepe his commandements and lawes, that is his commandements and lawes which he had given from the beginning in his blessing and the sanctifying of the seventh day; For of other speciall lawes and commandements given beefore that time concerning the Sabbath there is no mention at all in Scripture, neither did God give any besides that from the beginning, untill hee spake unto them afterward from mount Sinah, and in the fourth Commandement called upon them to remember the Law of old, giuen for keeping holy the Sabbath, and renewed it againe to them.

Secondly, In all the law of God and in all the Scriptures wee never read



Every sanctification  
a speciall com

read of any thing truly hallowed, sanctified and set apart for holy use but by speciall Commandement of God, and by the direction of his word: the first thing which is said to bee sanctified after the seventh daie, is the first borne of Israell *Exod* 13. 2. and this was by Gods speciall commandement, and therefore hee saith that he hallowed them *On that day which he smote the first borne of Egypt, Num.* 3. 13. The next sanctified mentioned in Scripture is that of the people of Israell when they were to come into the light and presence of Gods Majestie at mount *Sina Exod.* 19. 10. and that was by Gods direction and commandement as is there testified in expresse words.

The third sanctification mentioned in the Scriptures, is that of the Sanctuary, and the Altar and all the holy Uessels and implements thereof. And Aaron and his sonnes the Priests with all their robes and vestments, also the sacrifices and all other holy things of the Tabernacle, & they all were sanctified by the speciall commandement of God, and by direction of his word as Moses in the law testifies in *Exodus* 40. & divers other places.

Soe the temple in Ierusalem and all the Holie things which are consecrated and dedicated to the service of God by Solomon, are said to be hallowed and sanctified by God *1 King* 9. 3; and *2 Chron.* 7. 17. that is by Gods speciall commandement & direction.

And Moses his dedication of all things in the law, is said to bee by blood and that by precepts spoken to the people according to Gods law *Heb.* 9. vers. 19. 22. And every creature of God is said to be sanctified to the use of the Saints by the word of God, and by prayer. *1 Tim.* 4. 5.

Now if in all Gods word everie thing is said to bee sanctified, by the word and speciall Commandement of God: And where soever in all the Scriptures God is said to sanctifie any thing, and to sepearate it for holy Use: The word (Sanctifie) doth necessarilie implice a Commandement, and speciall law of God given for the sepearating of it.

It were against all reason and common sense to deny heere in this text the wordes ( *Blesse and sanctifie* ) doe necessarilie alsoe implice that God gaue a speciall commandement and law for the keepeing of his holie weekelie Sabbath an holy rest unto him the Lord our God.

Thirdly, whatsoever is sanctified by God and so dedicated to holy use, that it is not in the power of any creature to alter and chaunge and turne it to another use, without sinne and transgression against God, that is certaintie established by a spirituall law of God, for where there is no law there is no transgression. Now after that God had sanctified the seventh daie, & apointed it to be the rest of the holie Sabbath. It was a sinne and transgression not to keepe it, or to chaunge and alter it to common use, yea it was transgression against Gods commandments as appeares in the place before mentioned *Exod. 16. 23. 28.* Therefore Gods sanctifying the Sabbath was vndoubtedlie by giving of a commandement for the due keeping and observing of it.

*Objection.*

But from this point thus proved, there ariseth an objection, the answering and removing whereof seemes to a matter of some moment. For this being granted, that God in sanctifying the seventh day immediately after the ending of the creation, did giue a speciall law for the observation of the seventh day of every weeke as an holy Sabbath: And if once consecrated by Gods law to holie use, may in no case be turned to common and profane use, and whosoever doth chaunge it, sinne most grieuouſlie, as appeares *Exod. 30. 32. & Num. 16. 38.* and also by the destruction of King *Belshazzar* for turning the hallowed Vessels of the Temple of Ierusalem to common and profane use, *Dan. 5.* It will here upon follow, that Adams posterity in all ages are bound to keepe the weekly Sabbath on the seventh day, and no creature may chaunge it to another daie without grieuous sinne. And the Christian Churches which haue chaunged the Sabbath to the first day of the weeke, & haue made the seventh daie a common daie wherein they doe the workes of their private calling & their worldlie businesse, haue transgressed Gods law in so doing. Neither haue they any warrant or ground from this first institution, or the fourth commandement (which the Sabbath of the Seventh daie,) to keepe their weekly Sabbath on the Lords day which is the first of the weeke.

*Answer.*

For the satisfying of this objection, and clearing of this doubt, diuers things may be answered. First that in the most strict commandement of God by which he binds men to the keeping of holy assemblies, and publick solemnities for the performance of religious duties, worshippe, and service, to his majesties memorable of his extraordinary blessings and benefits, though the solempne duties be limitted to some certaine and fix daies & those particular duties be named in the law. Yet  
if the

The change of  
Sabbath from 4  
to 7<sup>th</sup> day

if the substance of the Commandement be kept, that is, the holy solemnitie observed and the duties, worship, and service be performed, in all full and ample manner as the law requires, though the particular daies of the month, yeare, and weeke be chaunged vpon good reason and for weighty consideration; The Lord doth dispence with alteration of that circumstance to another day and time, which appears by good reason, and for just causes to bee more convenient, and doth allow and accept that for the right performance of his law. This is manifest by a plain instance and example given by God himselfe.

For the law of the passover which God gave to Israel did command them to keepe that feast in their generations, vpon the fourteene day of the first month, and that under paine of being cut off. *Exod. 12. 14. 18. & Levit. 23. 5.* And yet vpon just occasion, such as Gods law approves either of uncleaunesse or absence from home vpon a farre journey, it was lawfull to chaunge the particular time, and to keepe the passover, on another day more convenient, even on the fourteenth day, of the second moneth, *Num. 9. 11.* And soe *Hzekiah* and all the people of *Israell* and *Iudah* kept it and chaunged the day *2 Cron. 30.* And hereby the Lord himselfe teacheth us, that the Lawes which command holie solemnities and bind all his people in their generations to the due observation of them on certaine set daies, such as the law of the weekly Sabbath, & the yearly Passover, may stand in force and bee duly observed, though the particular daie of the weeke be chaunged vpon such grounds, as Gods law approveth and for such causes and reasons, as make that other day more fit, and excellent for the solemnitie, then that particular day of the weeke, or of the moneth which is named in the law.

Secondly, If any object that the law of the passover was ceremoniall, and therefore might admit of some chaunges, but it cannot be so in the law of the Sabbath if it be morall and perpetuall, binding all man kinde to the worlds end.

Object. 2.

To this I answer, that for the time and season wherein ceremoniall lawes are in force they are equall ( in their obligation and binding of the persons commanded ) to lawes morall and perpetuall, and therefore the argument and answer is good and firme, and cannot with any good reason be rejected and denied.

Answer.

Thirdly, divers positive lawes which are morall and perpetuall and bind Adam, and all his posterity, in all their generations, though they be firme and immutable in themselves & in their obligation: yet because

the Duties of obedience which they impose vpon men, and the men vpon whom the duties are imposed, are in their state, and condition mutable and chaungable, And the chaunges and alterations of the things commanded in times, places, and other relations and respects, do not at all chaunge the law, nor proue it ceremoniall, and chaungable. As for example, Gods commandement and law given to Israell, was that they should loue him the Lord their God, and serue him with such worship as is agreeable to his word. This law bindes them and all Gods people in all generations unchaungable: It bound all such as lived in the old Testament to serue God with sacrifices, and burnt offerings, and to worship him with their first fruits, and sweet odoures and perfumes of incense, and that in the place which he did chuse out of all the tribes of Israell. And it bindes vs still who liue under the new Testament: to loue God, and to serue him. But with a spirituall worshippinge and seruice, such as is most agreeable to the word of the Gospell, as *Saint. Paul* shewes *Rom. 12. 1.* and our sacrifices are not of brute beasts, but our owne bodies deuoted to the obedience of Christ, and sacrifices of thanks and praise which are the calves of our lipps *Heb. 13. 15.* for now men are not by the law bound to worship God *In Ierusalem*; nor in the mountaine of *Samaria*. but in every place to lift up pure hands and hearts to God, and to worshippinge him in spirit and in truth, *John 4. 21.* And to this worshippinge the same law doth as stricly binde us, as it did the fathers to their bodily sacrifices in Ierusalem, though the seruice in diuers particulars is chaunged, yet the law is perpetual and stands firme and immutable, and bindes all Gods people in all their generations.

Soe likewise from the first promise of Christ, a redeemer to mankinde, Adam and all his posterity are bound to beleue in Christ, and to seeke, expect, and hope for salvation, and life only in him the promised seed of the woman, that is in him made man, and mans mediatour. And the law of beleueing in Christ is perpetuall firme, and vnchaungable.

And yet the dutie which he requires. is changeable, and is changed, now under the Gospel from that which is under the law, in circumstance, for the faithfull in the old Testament were bound to expect and wait for Christ and to beleue in him to come, but we under the Gospel confesse Christ and beleue in that Christ Iesus which is come in the flesh. and whosoever confesseth not Christ which is come, but beleueys Christ to come he is lead by the spirit of Antichrist, 1 *John 4. 3.*

And



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And even thus the case stands with the law of the Sabbath, which God gaue in the beginning when he sanctified the seuenth day, for by that law he bound Adam and all his posterity to obserue and keepe an holy weekly Sabbath, and that one the particular day of the week which is the day most blessed with the greatest blessing aboue all other daies of the weeke, and wherein the created worke of the world comes to greatest perfection, and that is brought into actual being where God especially resteth, and wherewith he is chiefly satisfied & delighted.

This is the summe and substance of the law which equallie bindes all Gods people perpetually to the worlds end. This law, bound the fathersto keepe holy the seuenth day, and last day of the weeke, in the old Testament, because that was the day most blessed with the greatest blessing as yet reuealed in the world, that is the promise of Christ, & his actual undertaking & beginning to be mans mediatour, by which promise of the redeemer & bringing in of supernaturall grace, which is spirituall & immutable, the mutable worke of the creation was perfected, & in which mediator of Christ, God rested & took such delight, that he would not go about to uphold the world by way of creation, but committed the reparation of the world to Christ the mediatour. But now under the gospel since the full exhibition of Christ, a perfect actual redeemer, & the perfecting of the work of redemption on the first day of the week, in Christ his resurrection, that first day of the seuenth, which is the seuenth in the weekly revolution, if we count the daies beginning with the daie next following, is now the day most blessed, & wherein the created world is after a better manner, & in an higher degree perfected, & God findes that actually performed wherein he resteth & wherewith he is fully satisfied. And therefore the same perpetuall law of the Sabbath bindes us to keepe this day for our weekly Sabbath, & that not with such service as was, holy under the law, that double bodily sacrifices, nor with assemblies appointed for preaching, reading & hearing of the law, & the promises of a redeemer to come, & for seeking salvation & blessings in Messiah promised & yet not come. But with spirituall worship & faithfull prayer & invocation in the name of Christ exhibited, & already exalted, & with reading, preaching, & hearing of the gospel, which declareth Christ Iesus already come in the flesh. And thus I hope I haue fully answered the objection, & made it manifest, the christian churches in chaunging the day of their weekly Sabbath, & their forme & manner of worship, haue not made void, but established the law of the Sabbath, which God gaue in the beginning.

and these chaunges doe in no case proue the law to be ceremoniall onely and mutable, neither doth the morallitie and perpetuity of the law require that every circumstance of the Sabbath, and every particular Sabbath duty, should at all times remain the same perpetual & unchangable

## C H A P. 10.

**B**UT that this truth may yet shine forth more clearlie, and may soe manifestlie shew it selfe that no scruples may remaine, nor any doubts concerning it or any part of it. I will proceed to the second special thing which is before propounded. That is, to inquire, search out, & discover the nature and kinde of this law and commandement of God, concerning the weeklie Sabbath: And how farre and in what manner it bindes Adam and all his posterity.

And here I haue a large field to passe through, wherein diuers points offer themselues to our view, which I cannot passe by, nor lead you along without due consideration of them. First here I meete with diuers and severall opinions, of the learned concerning the law of the Sabbath which come first to be rehearsed and examined.

Secondly, I finde severall kindes of lawes which God hath given to men; mentioned in the Scripture, and diuers sorts of commandements, which we must severally describe, and distinctlie consider before we can determine that which principallie is here intended, that is, what kinde of law and commandement this of the Sabbath is, and how farre and in what manner all man kinde are obliged by it, & bound to obey it.

*The severall opinions concerning the law of the Sabbath.*

The first opinion is, that the law of the Sabbath is naturall, morall, & perpetuall written in the heatt of the first man in his creation. And that as he was bound to keepe the seventh day holy to the Lord in the state of innocency. Soe also are all his posteritie bound in all all ages even to the last man to keepe the weeklie Sabbath. But they who conceiue this law to be naturall written in mans heart doe much differ & are divided into two opinions. The one sort holds the law to be wholly naturall, and perpetuallie morall both in respect of the rest, and sanctification, & also in respect of the particular day of the weeke, even the Seventh from the beginning of the creation.

Thus doe Iudaizing Christians hold, who professe Christian religion, but reject the sanctification of the Lords day and embrace and cleave

to the Jewes Sabbath.

The other sort do hold that there is a three fold vse of the Sabbath day. 1. Religious and holy, which is the exercise of holy & religious duties. 2. Politicall or civill, which is rest from worldlie wearisome labour of man and beast. 3. Ceremoniall or sacramentall which is a signification and shadowing of spirituall rest in Christ. That in the two first respects the Law is naturall, mortall and perpetuall, and that nature requires, that a seventh day of everie weeke should bee for rest and refreshing, and for holy exercises of religion, they all affirme: And because the seventh and last daie of the weeke, was the daie wherein God rested, having in the sixt dayes before perfected all the workes of the creatiō, therfor they hold that for the signifying & shadowing forth of spirituall rest in Christ; the seventh day was the fittest of all, & Gods people were by Gods law bound to observe it, for their Sabbath untill Christ had fully finished the worke of redemption, & then rested from it as God did from the worke of creation. And that ever since the resurrection the signe and ceremony of Christs rest being fulfilled. The Sabbath is to be kept by the same law of nature, and commandement of God on the Lords day the first day of the weeke, which is one in seventh untill the eternall Sabbath and rest in heaven, unto which Christ will bring all his elect at last. This is the Doctrine of many of the best learned heretofore in our Church, and divers godly divines do rest in this opinion which for the maine matter & substance of it, is pious & godly & approved by *Aquinas* the great Scooleman.

The second opinion is, that the law of the Sabbath was not naturall written in mans heart, neither did binde man to observe an holy rest the seventh day of every weeke, & onelie on the seventh day in which God rested, but that it was a positive law given by God, commanding more then the light of nature did clearly & distinctly shew to man, or bare naturall instinct move him unto, and that it was like the law by which God forbad man to eate of the tree of knowledge, which his own naturall appetite did leade him to eate of, being good for food & to the eye & appetite pleasant and desirable. But God restrained him from it, not but instinct of nature or law written in his heart, but by his owne voluntary commandement, to shew his authority over man, to teach man obedience, & to make man know, that he might as justlie haue restrained him from all, or the most part of either fruites, & that the use of the creatures, & the power which he gaue to man over them

was his free gift, & therfor man ought to loue & serue him his creatour, as for his whole being, so also for the use & benifit of all other creatures. And soe like wise they hold, that by nature all dayes are alike in themselves, & mā by the light of nature can discerne no difference in the, but yet God to make man mindfull of his creation, & of God his creatour, did by his word & everlasting commandement given to man, sepearate one day for the vses before named. 1. For holy use even performance of religious duties only. 2. For civill use, to weet: rest from hard labour. 3. For ceremoniall, to signifie the rest of Christ after the work of redemption finished, to admonish man of rest from sinfull works, & to be a token of eternall rest in heauē, & though any one day in the week is of it self naturally as fit as another, & that it is no matter what day be kept, so that one in sevē be for these uses set apart: yet because God rested on the seventh day from his work of creation, therfor in the old Testament he would haue that last day of seven to be the Sabbath untill the coming of Christ: intēding that when the greater work of mans redemption was perfected by Christ; then the day of his resurrection in which he rested from that worke even the Lords day, should be the Sabbath of Gods people to the end of the world; And so this law & commandement though it be not naturall, yet it is morall, & a perpetuall, and vnchangable rule of Gods constant will, & of mans duty in this particular: which is the main substance of it, viz, that man do keep one day in seven of every week for a Sabbath of rest: though in all ages of the world, & that it is chaungable onely in the circumstance of the day, & that onely thus far. 1. That while the work of creation was, that work vvhich had the preheminance in the eyes of the vvorlde, the Sabbath vvas to be kept necessarily one the last of the seven, in vvhich God did rest from that vvorke, & so this law did binde men. 2. That after Christ had finished his vvorke of redemption, rested the seventh day in the graue, & on the first day vvas risen & entered into his rest, & the vvorke vvhich now hath the preheminance vnder the Gospel, is redemption perfected by Christs resurrection, the day of his resurrection & rest, should bee the holy Sabbath to all christian people, wherby they should be admonished of the eternall rest in heaven, & wherin they should be holy devoted to such duties, as tend to bring the on, to the fruition of rest with Christ in glory. The third opinion is, that the law of the Sabbath is not naturall nor perpetuall morall at all, but only civill & ceremoniall, & some who are of this opinion doe hold, that it was giuen of God in the beginning to be obserued only untill the coming of Christ, partly in memory of the



the creation, vntill the greater worke of redemption should come in, & partly to signifie things to come by Christ, & of true rest to bee found in him, & that now it is vterly abolished, together with all the festival Sabbaths, of the Iewes. Others of them hold, that because there was great equity in this law, & also setting apart of one day in the week for religious exercises, is a thing uery profittable & usefull for the propagation of religion, and for the upholding of order in Gods Church: therfor the law in respect of the particular day is abolished, for that vvas ceremoniall, but the equity of the obseruation of on in seven still remaines. And therefore all Christians in imitation of the Apostles, ought to keep one in seven, especially the Lords day which is the last in the weeke, rather than any other, if the Church so determine it, & if it bee obserued without any superstitious conceipt of more holinesse in that day, or annexed to it, rather then any other.

The fourth opinion is, that the first law for obseruation of the weeke ly Sabbath vvas the fourth commandement, given from mount Sina, & that is did bind only the Israelits to keep the seventh day of the weeke for an holy Sabbath vntill the coming of Christ: but nowv under the gospel it is abolished. in respect both of the particular day, & also the strictnes of the obseruation, & only the equity of it remains in the Lords day, the obseruation vherof is commended to us by the example of the Apostles, & nowv the law of keeping it holy is only ecclesiasticall & an holy ordinance of the Church. Thus you see vvhile men build vpon vsure and vnstable grounds, & not vpon the certain vvords of holy Scripture compared together & made to runne in a syweet harmony, howv various & different they are, & howv contrary some of them, in their opinions.

For the removing of all doubts, & settling of mens judgments in a sure vvay so farre as God shal enable me. I vvill endeavour to select & single out vvhatsouer I finde in these severall opinions, to be agreeable to the truth, & to the sacred vvord of God, & reject the rest: & vvill ad more over what is wanting to make up a perfect Doctrine, not out of mine owne conjections, but out of canonicall Scriptures, for that is the sure rule of all necessary saving and sanctified knowledge, & that must be the sure guid when Fathers, Councels, & Churches do lead vs into severall & doubtfull wayes. First for them who hold that the law of the Sabbath was written in mans heart in the Creation, I hold it true in some part, to weet: thus far. That God creating man in his owne Image did print this in mans heart. That as he had his whole

*the Law of God  
may be called naturall*

whole being from God, especially his reasonable soule, by which he was made able to understand the will of God, revealed to him by his word, so hee was bound to obey God and to serue him all his dayes, with his whole heart, and with all his might. And if God did require of him any part of his time, and commanded him to obsteine from some good and lawfull workes tending to his naturall good and well being, & to doe some speciall workes for his Lords pleasure, in one day or more selected daies of the weeke, or of every moneth or yeare, he ought to doe it out of duty and obedience to his Lord and Creatour. Thus farre I consent that the law is naturall written in mans heart, to weet: in generall and in respect of the common foundation:

I grant also that the law and commandment of God, injoyning the rest of men, their servants, and cattell from hard labour the seventh day, or one daie in every weeke, is a thing so naturally helpfull & needfull for the health and wellbeing of men ever since mans fall, and the curse of barrenesse laid upon the earth, and the punishment of toyle some labour and faint sweating imposed on man kinde, that mans own naturall reason, will and affection must needs approue it, and moue and incline his heart to the obedience of it, and his inward thoughts cannot but accuse him of wrong done to his owne body, and to the life of his labouring cattell, and servants, if he disobey it, and in this respect it may be called alaw of nature:

Yea I adde moreover that if wee take the law of nature in a large sence, as some times it is taken, that is for every law which commands such duties and such obedience, as in there owne nature are very vselfull & profittable to the parties commanded, and which is grounded on such just causes & weighty grounds, as by the judgment of naturall reason, are in their owne nature well worthy of such obseruance, then the law & commandment of keeping an holy Sabbath (on the seventh day in the old Testament in thankfulnessse for Christ promised & for a continuall memoriall of that great blessing: & one the first day of Christs resurrection now under the Gospell, in thankfulnessse for Christ fully exhibited, & the worke of redemption by him perfected, which so much excels the promise made on the seventh day, as perfecting of a worke excels the beginning & undertaking of it) may both in respect of the particular day & the sanctification of it be called a law of nature that is a law requiring such morall & perpetuall obedience, as is in the nature of it most just, and worthy to be performed.

But that the law and Commandement, which bound the fathers to keepe an holy rest one the seventh day of every weeke, and us under the Gospel to keepe it on the first day especially and no other, was in the creation written & imprinted in the heart of man so distinctlie, and expressly, that man had an inbred notion of it, and a naturall instinct of himselfe to oblerve this law, & to keepe a weekly Sabbath on those uerie daies which God hath prescribed both to the fathers & us. This I must needs deny for these reasons following.

First Gods sanctifying of the Seventh day by his word and commandement, and his institution of the Sabbath by a positive law giuen, as my text here shewes; had beene vaine and needlesse, if the law and the Sabbath of holie rest had beene expressly, and particularly written in mans heart already. For what man by the instinct of nature, & by his own naturall reason, will and affection, is lead and moved to do, that bee is vainly & needlessly vrged unto by any law or commandement, being of himselfe without any monitor ready to performe it.

Secondly, the very word (*Sanctify*) signifieth the setting apart of this day to a supernaturall and heavenly vse, euen for the performance of such duties as are about the naturall imaginations and thoughts of man, and which his naturall reason would never haue revealed to him, nor his will lead him to do. If God by his word, and diuine & supernaturall reuelation had not directed and moved him. Therefore this law by which God sanctified & instituted the Sabbath is not a naturall law, but a diuine and supernaturall precept.

Thirdly, in the creation and state of innocency, man was bound to serue God as his creatour and the author of all his being, and to be content with that estate wherein God had placed him; and saw to be very good, and to looke no higher. It was the inordinat desire of more knowledge and of an higher estate then God had reuealed and promised, which made our first parents so yeelding to the devils temptations, and vndoubtedly it was an occasion of their sinne in eating of the forbidden fruite. Now the serving of God as his Lord and Creatour was the duty of man euery day alike, for the heavens aboue, and the earth beneath, and all creatures in them serving daily for mans naturall good & welbeing, euen every day equallie did put man continually in mind of his duty. to weert: that he was to loue and serue the Lord with all his heart, soule, and strength at all times, for this is the righteousnesse of a mans owne workes and of his owne person, which God required of

man in the first covenant in the state of innocency, even his constant obedience to the, vvhole and law and revealed will of God all his dayes without one dayes intermission. Therefore the Sabbath which requires service of God and worship, & loue of him as mercifull a Redeemer, and that upon one day of the weeke more then all the rest, vvas not knowne nor commanded nor observed by nature in the state of innocency.

Fourthly, the law of nature written in mans heart requires no particular duty, but such as his owne naturall reason and vwill did direct & lead him vnto in the creation, and vvhich belonged to him in the state of innocency. But the law of the Sabbath from the first institution commands and requires such things, and such vvorkes, and duties as did not concerne man in the state of innocency. As 1: Rest of man and beast from their vvearisome labour for their refreshing upon one day in seven. This man had no need of, neither vvas their any need of such rest, because the toile and labour of man and beast came in after the fall, vvhen God cursed the earth for mans sinne.

Secondly, it requires in generall sanctification of the seventh day, by holy and religious exercises, and in particular by sacrificing to God, by prayer and supplication, and by meditating on heavenly things, and on eternall rest, and by studying all holy duties vvhich might fit men for the sight and fruition of God in heavenly glory. All which & vvhatsoever other holy Sabbath duties and vvorkes, are mentioned in the word of God, do belong to man, only since the promise of Christ the blessed seed. And in the state of innocency, man had no occasion of any such duties he had no need of sacrificing untill Christ, his ranlome and sacrifice for sinne vvas promised, he neither could have any thought or meditations of glory in Heauen, or studies to fit and sanctifie himselfe for the fruition thereof untill Christ the onlie vvay to eternall rest, & glory vvas promised: vvhats use had he of prayers and supplications to God for any good thing needful, vvhen he lacked nothing, or for deliverance from evill vvhen as yet noe evill vvas knowne in the vvorld? What occasion could he haue to praise God either for Christ, before he did so much as dreame of Christ or had any thought of him at all. As for naturall gifts and blessings he vvas by them admonished and provoked every day alike to loue, serve, honour and praise God, vvherefore seeing the vvorkes and duties of the Sabbath are holy, and tend onely or chiefly to the supernaturall and heavenly life, and to the eternall rest  
vvhich



which Christ hath purchased in heauen for man, vndoubtedly the law of the Sabbath vvhich exprefly commands fuch workes and duties e-uerie feuenth day, is a pofitiue fupernaturall and diuine law, not any dic-ate of nature imprinted in mans heart in the creation.

Fiftly, every law of nature is common to all man kinde, and is written as well in the hearts of heathen as of Chriftians, fo that the con- fciencie of men whoe neuer heard of God or of his word, is a moni- tor, to admonifh them of the duty which that law requires, and an ac- cuser if they tranfgrefle that law, and men haue no more need to be put in mind of thofe duties, then of any other which the law of nature re- quires: But the law of the Sabbath hath no footfteppe of impreflion in the hearts of barbarous heathen nations. It is quite forgotten among them, and onely Gods people who haue his written law, and word continually read and preached, do keepe the Sabbath: And God in gi- uing it to Ifraell in written tables, & in repeating it often afterwar- des, ftill calls upon them to remember it, thereby fhewing that it is not as the law of nature printed in mans heart, but is a law giuen by word and writing, and from thence learned, and therefore eafie and quick- ly forgotten.

Sixthly, If it were a naturall law founded upon the creation, and binding man to keepe a weekelie holy day in thankfulneffe for his crea- tion, and for the creatures made for his vfe, then it fhould in all rea- fon binde man to keepe Holy the fix dayes in vvhich God Created all things, and efpeciallie the fixth daie wherein God made man himfelfe and gaue him rule and dominion over all creatures. For holy cele- brations are kept weekly or yearely one the dayes in which the blef- fing and benefits folemnized and celebrated were firft beftowed on men.

Therefore it is not a naturall law grounded on the creation.

Laftly Chrift came not to change the law of nature, nor to take a- way any part of the obedience therof, but to eftablifh and fulfill it in e- very jot and title as he himfelfe teftifieth *Mat. 5. 17. 18.*

And yet the law of the Sabbath foe farre as it requires keeping holy the feuenth day, as the fathers were bound in the old Testament is chan- ged by Chrift and by his refurrection, in which hee finished the worke of redemption, and was exhibited a perfect redeemer. And the obferva- tion of the feuenth and laft day of the weeke is abolifhed.

And the first day of the weeke even the day of Christs resurrection, is sanctified and substituted in the place of it, and so was observed by the Apostles, & after them by all true Christian Churches for the Lords day, and for the Queene and chiefe Princeesse of all daies, as the blessed Marryr Ignatius calls it. *Epist. ad magnessis pag. 31.* Therefore it is not a law of nature printed & engraven in mans heart.

J could alleadge more reasons, but J hold this perfect number of seven sufficient for this present purpose. J will therefore proceed to the next thing which is the discovery of the severall kindes of lawes, which God hath given to men, & the brieve discription of every kind particularly, by which J shall come to demonstrate what kind this of the Sabbath is.

## C H A P. II.

*The distinction of Gods lawes*

**T**HE Lawes of God which he hath given to men, are of two sorts, either lawes printed in mans heart which we call lawes of nature: Or else Positive lawes, which God hath commanded in his word over, and above, or besides the lawes of nature.

The Law of nature is that will of God which hee as Lord and creator hath imprinted in mans heart in the creation, even that naturall disposition which God gaue to man, when he made him in his owne Image, by which he doth informe man in the knowledge, and moue him to the practise of all duties which belong to him, and which he requirs of him, for naturall wellbeing & continuance in that life, & good estate wherein he was created.

The law of nature may be distinguished into two sorts. The one is Generall and indefinit, which binds man definitely in a generall bond. The other is speciall and particular, which doth define & prescribe speciall & particular duties & workes to men.

The generall and indefinit law is this, That man being Gods creature and hauing his whole being, life, motion and all things from God, of free gift, is in duty bound to obey God to the utmost of his power in all things whatsoever God either by naturall light, or by his word either hath revealed, or shall at any time reveale and make knowne unto him, to be his will that he should doe them. The bond and obligation of this law is very large, and reacheth through all lawes, & binds men to

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do whatsoeuer God commands by any law whatsoeuer.

The speciall definit and particular law of nature, is that commanding will of God engrauen in mans heart, and in his upright naturall disposition, which directs man to know & moues him to performe such speciall kinds of duties and such particular workes, as he ought to do and God reueales to him & declares to be his will that hee should do them.

Of these speciall lawes some are primary. And some are secundarie lawes of nature.

A speciall primary law of nature is the will of God, concerning such speciall duties and particular workes, as mans owne pure created nature and naturall disposition did direct, lead & moue him vnto, which his naturall reason in the state of integrity did shew unto him, and his pure naturall will and affections did moue and stirre him to performe. As for example, to know and acknowledge God for his sole Lord and Creatour, and one onely God, to serue and worship him with such worship and reuerence, as his pure reason taught him to bee meet for God, to thinke and speake of God accordingly: to beare himselfe towards the creatures, and to rule them according to the wisdome which God, had given him, to increase and multiply and to replenish & subdue the earth and such like.

A Secondary speciall law of nature, is a rule or precept concerning such speciall and particular duties and workes, as mans owne right reason, or Gods word discouers vnto him, to bee in there owne nature good, and just, and profittable either for his owne naturall being, and wellbeing, as the cause now stands with him since his fall, and for any other good end and use agreeable to Gods reuealed will. As for example, that men should not liue idle; but labour painfully to provide for themselves and families, this is a duty which was knowne to man before his fall, but ever since the curse vvhervith God cursed the earth for mans sinne, Gods vword requires it, and mans ovne naturall reason vvel informed, and his vvill and affections vvell ordered doe naturally moue him to the performance of it for his naturall vvellbeing.

So diuers negative precepts vvhich forbidde such euils and sinfull deedes, as man never knevv nor had any thought of them in the state of innocency, but novv true naturall reason, affection and conscience; teacheth and moueth man to hate and abhorre them; they are layves of this kinde.

And if vve should extend the layv of nature to the utmost, as many do,  
And

and bring under it every law which commands duties which are in their owne nature just and honest and very vsfull and profittable to the doers and to others, and serue directly and naturally for Gods glory. We might reduce to this kinde of naturall lawes, every positieue morall and perpetuall precept commanding any just or holy work & duty which is just in it selfe, though there were no expresse commandement given for the doing of it. A Positiue law of God is that vvhich God in his wisdom & by his word giues to man, by which he bindes man to some obedience which he of himself by his own naturall vvit & reason would not haue found out & discerned to be good & just, neither would haue done or performed by the instinct of nature, and the motion of his will & affection, for such an end as God hath appointed them unto.

There are diuers lawes and precepts of this kinde, all which as they require that which God justly & wisely willeth man to do, & do command things which are in respect of the present state & condition good for man, so they al are after a generall manner included in the generall law of nature, and bindes men to obey them all.

Of these positieue lawes there are diuers sorts. Some are Positiue commanding things which tend to preserve & mainrain good order, society & peace, not onely between God the creatour and man his creature, but also betweene man & other creatures, & among men themselves. Such was the law which God gaue to man, when he commanded him vnder the paine of death to abstaine from the fruite of the tree of knowledge of good and evill, & that for a wise & just end, even to put man in mind that he was not absolute Lord of all the visible creatures, to vse them at his pleasure, but that he was a subordinate Lord and ruler under God, and that all other trees berbes & fruites which God allowed him to eate of, were Gods free giuft, & also to teach him, that hee was chiefly & aboue all to looke to the service of God & obedience of his will, & to omit the serving of his owne turne, & the doing of that which his owne vvill might moue him to doe, when God at any time should call him another way. And of this kind are all the iudiciall lawes, vvhich God gaue to Israell by Moles for the well ordering of their common vvealth, & all precepts of obedience, vvhich inferiors owe to superiours in things lauvfull and that for peace sake. Some positieue lawes are Evangellicall and religious vvhich command vvorks & duties tending to an holy heavenly & supernaturall end & use, such are all lawes & commandments vvhich God hath given vpo occasion of Christ revealed to mā, & in & through Christ vvhich require duties, & service due to God as he is mā's redeemer, & bind mā as he expects benefit by Christ the mediator & redeemer, to such vvorkes & such obedience, as come to be of use



use in respect of Christ. These Evangellicall lawes are of two sorts. 1. Some are vniuersall & perpetuall requiring necessary works & duties of all such as are to be saued by Christ. 2. Some are special & temporary, which require some speciall service & workes of obedience, & them of some only, & for some times, & in some condition of the Church. Perpetuall & vniuersall Evangellicall lawes, which bind all Gods redeemed ones, & require things necessary to saluation by Christ, are the commandements of God, by which he bindes all men to repentance & reformation of life, to godly sorrow, & humiliation for sinne, to beleue in Christ under penalty of loosing saluation, & of perishing for euer, & condemned & cast into hell for their sins. Speciall or temporarie laws are they which bind men, or all men of some ages and in some times to some speciall service & worship, fit for the present state & condition of the Church, or to so some duties & workes which for the time are profitable to guid & lead men to Christ, & therefore are sanctified of God & set apart for that purpose: such are the lawes & commandements of sacrificing & bringing offerings & first fruits to God, of oxen & sheep & other cleane beasts & birdes, & of the increase of the earth, some of which lawes did binde all Gods people from the first promise of Christ even all the fathers from Adam untill Moses, & all Israell untill the coming of Christ, such lawes were that of Circumcision given to Abraham, as a seale of the covenant which God made with him & his seed, & that of the passouer, and of the first borne, & all Leviticall ceremoniall lawes, given to Israell by the hand of Moses, & such are the commandements of Baptisme & the Lords Supper, which binde all Chrittians under the Gospell.

There are also besides these severall kinds of lawes, some mixt lawes, & of these some are partly & in some respects naturall, because they bind men to some duties vnto which nature binds them; & in some respects civill, for they require things which tend to civill order & government; & partly in some respects also evangellicall commanding things which tend to saluation in Christ. Some are partly morall & perpetuall in that they require morall duties which are necessary & vsefull at all times to the end of the world; & partly ceremoniall & temporary in that they require obedience in things which are usefull onely in some cases and at some times. As for example the law which God gaue from mount Sina, & wrote it in tables of stone it doth binde men not only to all morall duties which engrauen in the creation, to weet: all duties which man did owe to God as to his onely creatour, & to men as fellow creatures; but also to such further duties & degrees of obedience as man doth owe to God his only Saviour & Redeemer in Christ, & to men & Angels as his fellow servants brethren & members of one & the same spirituall body under the same head Christ.

And

And therefore God presseth and urgeth obedience to that law, at the giuing thereof vpon this consideration, and for this reason, because hee is the Lord God the Redeemer and deliverer, who as he delivered the naturall Israell from Egyptian bondage, so by that typicall deliverance did foreshew and prefigure the spirituall redemption of all the spirituall bondage under sinne, the world and the Devill.

To loue God aboue all, and a mans neighbour as himselfe, to honour Parents, and to speake truth of euery one, to giue leaue to every one freely to enjoy his owne, and many such duties required in the ten commandements are naturall, and nature bound man to them in innocencie, and in respect of them that law is nature.

But to beleue in God as a Redeemer, to visite and comfort the sick, and distressed, to honour parents, pastors, superiours, as fathers in Christ, and diuers duties of negatiue precepts, as not to make images of God; not to pollute Gods name by vaine swearing and such like, the knowledge and thoughts of vvhich man had not in his heart by nature in the creation, vvhich come into the vworld by naturall corruptions, and man vvas not subiect to them, untill he vvas seduced and fallen and brought into bondage by Satan, they are positiuallie morall, and as the law commands them, it is a positine morall law, yea in respect of some of them Evangellicall. And as reverence and respect to civill Magistrates and men of higher place, as they are superiours and men of greater power and authority (which difference and equality came in by mans fall, and flowes from Gods distribution of his common gifts in a different manner & measure) as I say this honour giuen to them as civill rulers, ruling for our Good and the good of the common weath, is commanded in this law so it is ciuill. And lastly as all ceremoniall & religious ordinances, and outward significatiue, & worship sanctified by God, and appointed as most fit for the time and season, receiue their originall authority and first strength from that law given from mount Sina, especially from the commandement which bindes man to obey God, as his creatour & Redeemer in all ordinances, so farre as he requires, so and in this respect this law is Ceremoniall and bindes to obedience temporary, fit for the season, & opportunity.

In like maner the commandement which the Lord Christ hath giuen in the Gospell, for Baptizing of Christians and for the administration and receiving of the Sacrament, of his body and blood, as they command an outward sacramentall washing with water, and abodily eating of

of bread and drinking of wine which haue beene of use onely since the comming of Christ, and not from the beginning, so they are ceremoni-  
all and temporary. For whatsoever ordinances are in vse in the Church  
of God for a season onely, that is during the time of the true and proper  
signification of the word *Ceremonia*; which is compounded of the Gr:  
wordes *μερος*, which signifies a set time or season, and *μεινω*, which signi-  
fies *onelic*, or rather *μεινω* which signifies to abide or remaine. But be-  
cause the time of the Gospell is perpetuall unto the end of the world,  
and they are commanded to be observed of all Christians at the time  
of the Gospell, in this respect these Commandements may be called uni-  
versall and perpetuall. And as in these and all other Ceremonies, or-  
dained by God, there are required besides the outward bodily rites &  
actions, many spirituall duties, as inward reverence and holy affections  
of the heart faith in Christ & the blessed Trinity beleaving of the co-  
venant, commemoration of Christ & his benefits, confession of three  
persons in one God, and the eye of faith looking chiefly to the spirituall  
things signified, so the commandement and law enjoyning them may  
justly be esteemed positiuely and Evangellically morall. Thus much  
for the diuers and severall kindes of Gods lawes which hee hath given  
to men.

I proceed to that which is the maine thing here intended, that is to  
shew what kinde of law the commandement of the Sabbath is, & vn-  
der which of these severall kindes it is comprehended. And in a word  
I hold it to be of the last kinde, to wete: a mixt law that is partly natu-  
rall, and partly positive, both ciuill and Evangellicall, and not onely uni-  
versall and perpetuall but also speciall & ceremoniall, and so indeed it  
takes part of all kindes of lawes which God hath given men, and which  
are mentioned in the Scriptures, which thing because the learned haue  
not heretofore obserued nor well considered, but some haue cast their  
eyes upon the common ground of this law printed in mans heart in  
the creation, and finding it among the ten commandements which are  
generally held to be the summe and substance of the law of nature, doe  
call it a law of nature.

Others haue considered it as a speciall commandement given by  
God immediatly after the creation by word of mouth and not written  
in mans heart, and do call it a positive morall law. Others haue con-  
sidered it as it commands rest one the seventh day, now altered by  
Christ, which rest was a signe of Christs rest from the worke of re-

demption & is a token & pledge of eternall rest in heauen, & there upon hold it to be a ceremoniall law: and hence ariseth the diuersity among Christians, and almost ciuill warre betweene the Pastors of severall Churches, yea & amōg learned preachers of one & the same Church: Whereas indeed they all hold the truth in part but not wholly: They all erre in this, that they limit it every one, to that speciall kinde of law, which he hath bath chiefly in his eye and upon which he hath set his conceit: Now make it a mixt law & proue it manifestly, & there needs no more contention, except some men wil contend without cause & against reason out of a spirit of contention & contradiction.

First, this law as all other lawes is indefinitely comprehended in the generall law of nature, for the generall law written in mans heart in the creation, binds him to attend the wil of God, & to be ready to obey God, his Creatour in all things whatsoever he either had already declared, or should at any time to come reveale to bee his will, and to bee a duty which he required of man. And therefore the observing & keeping of a weekly holy Sabbath, & devoting of a seventh part of every weeke to religious exercises & to rest from bodily labour & common worldly busines, being expressly commanded by God, & declared at severall times & upon severall occasions to be his will, man is by the generall of nature bound to performe it, & in this respect we may truly say that the law of the Sabbath is a law of nature, included indefinitely in that generall law & dictate of nature written in mans heart in the creation.

Secondly, though I cannot conceive that the keeping of an holy Sabbath weekly, was a thing so distinct & written in mans heart in the creation, that man of himselfe by the instinct of his nature, or by the light of his reason & motion of his will, would haue set either the seventh daie or any other of the seven daies of the weeke apart for rest, or other duties of the Sabbath, which God in the first institution required, & commanded also in his law giuen from mount Sina: Yet because the keeping holy of a weekly Sabbath upon such grounds as are mentioned in this text, & for such ends & vses as God hath ordained, to weet: commemoration of Gods mercy & bounty in promising Christ, preserving the knowledge & memory of the covenant of eternall life, & rest in Christ, training up of people in religion, the feare & worship of God, & in holines, by which they are made fit to see & enjoy God in glory, because I say, the keeping holy of a weekly Sabbath is in these respects a thing very good & profitable, yea & necessary for the helpe of man and for the



the repairing of his nature corrupted.

Thirdly, if we consider the law of the weekly Sabbath as it was given by God in the first institution, & in his blessing & sanctifying of the seventh day, & againe renewed & inserted among the ten commandments given from mount Sina: & at other times upon diuers occasions repeated by Moses and by the Prophets from Gods mouth, If we also consider that neuer the Sabbath it self nor the ground, reason, & occasion of it, (to weer: Gods perfecting the creation by promising & revealing redemption in Christ, & the rest which I haue before proved & demonstrated) were written in mans heart in innocency, but were after mans fall revealed by God, & thereupon the holy rest commanded to bee kept on that day which God above other daies hath blessed and sanctified. We may truly affirme that the commandment of the Sabbath in these respects is a positive law of God, & not a law of nature requiring such particular duties as man of himselfe without Gods positive commandement would haue observed. Yea the word (*Memento Remem ber*) soe often added to the precept of the Sabbath as appeares *Exo d. 20. 8.* doth plainly shew that the keeping holy of a weekly Sabbath, was not a thing printed in mans heart, for then it had beene vaine & needlesse for God soe often to use this word *Remember* & to put them in mind of this duty by Moses & the Prophets, mans owne conscience would haue been his daily and continual Monitor & Remembrancer, & his own thoughts would haue ben ready to accuse him for every omission & neglect of it. As the Apostle testifies of the worke of the law written in mans heart, *Rom. 2. 15.*

Fourthly, if we consider the law of the Sabbath as it commandeth man together with his children, servants & labouring cattell to rest from their wearisome labours & bodily paine; which came in by sinne, & by mans fall, together with servile subjection & difference of the Maister & servant, which weekly rest & intermission from toyle & labour granted to servants & cattell by their Maisters: as well as to themselves, makes very much for good order in every state & common wealth, & for peace & society among mē, & in every family, & serves for an excellent civill & politicall use, so it is in the judgment of many learned & godly Divines, not without good reason hold to be a civill and politicall law.

Fifthly, if we consider. First the time of Gods first institution of the Sabbath, as it falls under Christ, even upon the seventh day of the world, in which Christ was, promised to redeeme man who was fallen in the latter end of the sixth day as is before shewed. Secondly, if wee consider the ground and reason of Gods institution of the Sabbath and sanctifying the seventh day, even Christ promised the seed of the woman, & to breake the serpents head, by whose actually undertaking & beginning to mediate for man, God did perfect the mutable worke of creation, & sealed the world in an higher estate of the perfection supernaturall, & did rest in Christs mediation, being that which was able to giue full satisfaction to his justice.

Thirdly, if we consider that in the first institution, the Sabbath day was sanctified & blessed above the other six dayes: that is, was set apart to heavenly & supernaturall use; which cannot be imagined but in & under Christ in whome all things are sanctified. We must needes know & confesse that the commandement of the Sabbath even in and from the first originall and institution, is a law Divine and Evangellically, commanding such an observation and service, as is of use onely in and under Christ, and mainly tends to lead men to salvation in him.

Sixtly, if we consider the necessity of resting one whole day in every weeke, from all our worldly affaires. First that with one consent the Church and congregation of Gods people may all generally meet together in their set places of holie assemblies, to heare and learne the Doctrine of salvation and word of life, and to honour God with publick holy worship and service, and with joynt prayers to call upon him in the name and mediation of Christ for all blessings. Secondly, that every man may instruct his family in private also at home, and by constant exercising of them a whole day together in religious duties every weeke, may make them to grow and increase in grace and religion and in knowledge and skill to order and direct all their weeke dayes labours, to Gods glory, their owne salvation, and the comfort and profit of their Christian Brethren. Without which religious observation once every weeke at the least, especially upon the particular day of the week, which God hath blessed with the most memorable work belonging to mans redemption, it is not possible for people to be well ordered in a Christian Church, nor Gods holy worship to bee either generally known or publickly practised, nor the vulgar sorts of Christians to bee brought to the knowledge and profession and practise of true religion necessary to salvation. These things I say considered, we must necessarily grant that the law of the Sabbath is an Evangellicall universall and perpetuall law, such as the commandements of beleeving in Christ, repenting from dead workes, reforming of our lives, worshipping and invocating of God in the name & mediation of Christ, and by the motion & direction of his holy spirit, all which Commandements binde all Gods people of all churches and ages from the first day wherein Christ was promised in one measure or other. So that without obedience in some degree vnto these Evangellicall lawes, it is not possible for any man to be and to continue a true child of God, and to attaine salvation in and by Christ.

And

And this law thus farre and in these respects considered, can no more be abrogated and abolished, then Gods covenant of Redemption of salvation made with mankind in Christ. But all mankind even every one who seekes salvation in Christ, is at all times & in all ages bound to observe this law of sanctifying a seventh day in every weeke, and of resting from all worldly affaires, that they may serve and worship and seeke God in Christ.

Lastly, if we consider the Lords Sabbath, as it is a significative even a signe to us of the eternall Sabbath in Heaven, and as it is in respect of the particular day of the weeke and some ceremoniall worship used in it, changeable and mutable according to the changes and motions of Christ the foundation and Lord of it, and according to the severall estates of Gods Church, and Gods severall dispensations of the mysteries of salvation, and severall waies of revealing Christ in the old Testamēt, and before and after the coming of Christ in the flesh. We must of necessity confesse, that the law of the Sabbath is in these respects a Ceremoniall law, commanding things, which are temporary and mutable and fitted for some times and seasons onely.

First as it commanded the seventh day of the week to be kept holy, as the most holy day because therein Christ was promised to be the redeemer of the world, and God rested in his creation, and perfected the creation by bringing in redemption, which was the greatest blessing of the old Testament. And as it required hallowing of the day by sacrifices and other outward service and worship which were types and figures of Christ to come, and by preaching and rehearsing the promises of Christ out of the law and Prophets, beleeving in the Saviour in heaven. Soe it was a ceremoniall and temporary law, and did stand in force and binde all Gods people to the observation of the last day of the weeke, all the time of the old Testament vntill Christ vvas fully exhibited a perfect Redeemer in his resurrection. And it vvas not in the power of the Church to change the Sabbath to any other day of the weeke that power rested in Christ the foundation and Lord of the Sabbath. It also bound the faithfull of these times, to the ceremoniall sanctification, and to that tipicall service which looked towards Christ to come, as well as to the seventh day onely and no other, during that nomanage of of the Church.

Secondly, as the law of the Sabbath which requires that day to be kept for an Holy rest in which God hath revealed the greatest blessing

& so hath blessed it above all other dayes of the weeke) doth now ever since the perfecting of the worke of redemption in Christs resurrection, binde all Gods people to keepe for their Sabbath the first day of the weeke which by Christs victory over death obtained fully in that very day, became the most blessed day about the seventh day and all other daies of the weeke. And as under the name of hallowing & keeping holy the Lords Sabbath, it enioines such worship as God requires of his Church in her full age & more perfect estate, to wit: spiritual sacrifices of praise & thanksgiving, preaching & teaching faith in Christ crucified & fully exhibited, a perfect redeemer, praying vnto God in the name & mediation of Christ, & seeking access vnto the father in him by one spirit. And as this law imposeth this holy weekly Sabbath, to be a pledge to the faithfull, of that Sabbathisme of eternall rest in heaven which remaineth for the people of Gods as the Apostle testifieth. *Heb. 4. 9.*

So this law is like the commandments of Baptisme, & the Lords supper. It is ceremoniall commanding such duties to be performed, & such a day to be obserued as are fitted to the time & season of the Gospel, & yet it is so ceremoniall, as that it is also perpetuall, binding all Christians during the season & time of the Church during the time in the new Testament & under the Gospel that is perpetually to the end of the world, vntill we come to the eternall rest in heaven. And as there shalbe no chaunges in Christ, nor of the state of the Church vntill Christ shall come in glory to receive us into that eternall rest. So there shalbe no change of the Sabbath to any other day of the weeke, neither hath the Church or any other whatsoever any power to alter either the day or the sanctification & obseruation of it, no more then to bring in such an other Change, in Christ, and such an alteration of the estate of the Church, as that was from Christ promised and obscurely revealed in the old testament, to Christ fully exhibited.

#### C H A P. 12.

**N**OW hauing discovered the severall kindes of lawes, and commandments which God hath giuen to men, and having shewed what kinde of law this is which God hath giuen for the obseruation of the weekly Sabbath, and how and in what manner it bindes the sonnes of Adam in all ages, some in one kinde, and some in another, and Adam and all his posterity in some respects. There remaines yet for all that  
hath



hath beene said before, one speciall point to be more fully proved. That is concerning the Chaunge of the Sabbath from the seventh to the first day, what ground and warrant we haue for it, and how the law of God (by which God set apart the seventh day in the first institution, and still in the fourth Cōmandement and other repetitions of that law by Moses mentions on the seventh day for the weekly Sabbath) can bind us Christians to keep holy the Lords day, or warrant us to make it our Sabbath.

For the more full manifestation and prooffe of this point, and satisfiing of all doubts: I will by the light of Gods sacred word, and by the helpes which I shall finde in the writings and sayings of the best learned both ancient and moderne Christian diuines, do my best endeavour to shew and proue that the Lords day, which is the first of the weeke, and the day of Christs resurrection, the fittest day of all the seven to be the holy weekly Sabbath of Christians. That God before and in the first giving of the law of the Sabbath, did intend and foresee the chaunge & the grounds of the chaunge of it to the first day, that God by Christ hath chaunged it. And that the law of the Sabbath in the maine duties which it requires is more fully and in a better and more excellent manner obeyed by Christians in there obseruation of the Lords day; and keeping it for the holy rest; then it was by the fathers of the Old Testament; in their keeping of the seventh and last day of the vveeke, for their holy rest and vveekly Sabbath,

First to proue the conueniencie & fittestesse of the Lords day to be the Sabbath under the Gospell, aboue all other daies, we haue diuers arguments.

The first I frame thus. That day which is the first of dayes, & the first fruits of time especially of the time of grace, is the fittest to be the Lords holy day aboue all other daies of the weeke in & under the time of grace. The Lord himselfe teacheth this for a plaine truth requiring the fruits of all things for an holy offering to himselfe under the law, & from the beginning when he taught Adam, & Adam did teach his sonnes Caine, & Abell, to bring sacrifices of firstlings & first fruits for offerings to him. *Gen. 4.* Now the Lords day which is the first day of the week is the first of all daies in the world. In it God began the creation, the highest heavens which is the place of blessednes & the heavenly host, also the common masse & matter of the whole visible & inferior world, & the chiefest & most gracious element, the light, that is the fiery heauen; with the first beginning of the creation, this day began, & so it is the first fruites of all times created, & although in the creatiō & during the state of innocency the first fruites were no more holy thē the rest of the lump, or masse, & sanctifying of things to holy use, came in by Christ & with the first promise of him. & the first time of Christ revealed being the seventh day was to be the holy Sabbath all the time in which Christ was onely promised & not giuen.

Yet

Yet now seeing by the resurrection of Christ, in which Christ was exhibited a perfect redeemer, and became the first frutes of them that sleep. The first day of the weeke and of the world which was onely the first frutes of time before, is by Gods providence become the first day & first frutes of the time of grace vnder Christ a perfect redeemer. Therefore the first day which is now the first frutes of time both in the creation and under pefect redemption, which doth perfect and sanctifie the creation, is now the fittest of all the dayes of the weeke to be the Lords holy Sabbath. And it is against all reason for any to think any other day so fit to be offered vp for the first frutes of every weeke, and of our times to God, as this day which is the day of the Lord Christ, who is the true first frutes of all creatures, and doth sanctifie the whole masse and lumpe of mankinde and all other creatures which are gathered vnto God in him. In which day Christ arose from death and became the first frutes of them that sleepe: that by the virtue of his resurrection hee might sanctifie the very grave to them that sleep in him, & might raise them up as to grace in this life, soe alsoe to glory at the last day in the generall resurrection.

Secondly that day wherein the place of eternall rest and of the everlasting Sabbath which after this vvorlde ended, remains for the people of God, was created and brought into being, and vwherein eternall rest was purchased, and the way opened into that rest, must needs in the judgment of reasonable men be the fittest day for the weekly Sabbath, which is to all gods people a sure signe and pledge of eternall rest and of their everlasting Sabbath in heauen, which weekly Sabbath is to be kept holy and sanctified by mediations on Heauen and Heavely rest, & by such Holy exercises of religion, as doe fit and prepare vs for the life of glory in Heauen. Now the first daie of the weeke is the day wherein God created the place of eternall rest, even the highest Heavens, which are from eternitie decreed and ordained to be the place in vvhich his elect shall keepe their eternall Sabbath after this life.

In this day also Christ arose from death perfected redemption, and rested from that vvorke by vvhich he procured eternall life and Heavely glory for God people, upon this day hee opened the way to the Holie of Holies, and made his first enterance both in his owne flesh, & also for all his members into that life eternall and that rest which they with him shall enjoy in the Heavely mansions. Therefore vndoubtedly: this day of all the daies of the weeke most fit and worthy to be

be kept an holy Sabbath of rest and to be sanctified with meditations on heaven and heavenly glory, and with other exercises of religion which fit men for eternall rest in heaven.

Thirdly, that day wherein God first created the light of this inferior visible world, and wherein the light of the visible heavens did shine forth, when it is once blessed with the rising up of a greater and more glorious light, even the Sun of righteousness: It is of all daies become the fittest & most worthy to be the Lords holy weekly Sabbath, which is to be hallowed by meditating vpon the inheritance of the Saints in light, and by such holy exercises as tend to make men meet to be partakers thereof. Now the first day of the weeke, the Lords day is the day wherein God first created the light of the visible world, even the fiery heavens which shine forth ever since, and give light to the inferiour world, soe it is testified *Gen. 1. 3.* And on this day Christ the Lord, the sun of righteousness did rise up, and did bring to light immortality & eternall life, and became the great and glorious light of the world.

Therefore this day is the fittest and most worthy to bee the holie weeklie Sabbath, and to be spent in meditation upon, & seeking for the inheritance of the Saints in light.

Fourthly, that day which hath not only the same grounds and reasons in it, upon which God first founded the Sabbath, and sanctified the seventh day, but also divers additions of the same kinde which make the grounds and reasons more forcible and excellent. This is most fit and worby to be the holy weekly Sabbath, and such is the first day of the weeke and hath beene, ever since it became the Lords day, by the Lord Christ his resurrection. For prooffe whereof consider the grounds and reasons upon which God sanctified the seventh day. 1. Gods ending or perfecting his created worke. 2. Gods resting from that worke. 3. Gods blessing of the seventh day by revealing on it the greatest blessing, farre above any given in the creation. These are the groundes here laid downe in my text, which are rehearsed againe by God in the fourth commandement of the law. And another reason drawne from the end and use of the Sabbath is also added *Exod. 31. 13. Ezech 20. 12.* to weere: that the Sabbath might be a signe and token from God *that hee is their God who doth sanctifie them*, that is: by giving his Holy Spirit with all saving graces in this life vnto them in Christ, doth fit them for the fruition & sight of his glory in the eternall rest in Heaven, & so makes the weekly Sabbath a pledge of the eternall Sabbath in the world to

come also. Now the godly learned heretofore who had no thought of founding the Sabbath on Christ promised on the seventh day of the world, they do understand Gods ending of his worke, to be either the finishing of the creation on the seventh day by adding some perfection or natural blessing to the creatures more then he had given, on the six daies. Or else that God had already ended & perfected his worke before the seventh day, & for this cause blessed & sanctified the seventh day for a memoriall of the creation of the world, and all things therein made perfect and compleat & so appearing on that day. And by Gods resting on the seventh day from all his worke which he created & made, they understand nothing else but Gods rest of mere cessation, & because this was the day wherein God hauing finished his worke, & made all things good, had no occasion to worke any more by way of creation, but rested from making more kindes of creatures. Therefore God commanded man to rest after his example every seventh day, and to keep it for a weekly Sabbath. And by Gods blessing of the seventh day, they doe understand Gods sanctifying of it to be a signe & pledge of the eternall rest.

These being the grounds & reasons (in the opinion of the learned) upon which God sanctified the seventh daie, are in a more excellent measure to be found in the first day of the week, on which day the Lord Christ rose from death. For first the Lord Christ on that day, who is the Lord of the sabbath, ended a greater worke then the creation, even the great worke of redemption which on that daie he did perfect and finish, by the last & highest act of it, even his resurrection in which he got the victorie & triumphed ouer death the last enimie, & ouer him who had the power of death that is, the Devill, and did shew to the world that he had fully paid the ranfome & price of mans redemption, satisfied justice, & wrought & fulfilled all righteousness, sufficient to justifie all that beleeve in him & to settle them in Gods favour for ever. So that here is a better ending & finishing of a better work, then that of the creation was, which did perfect the mutable worke of creation, & so here is a better ground of sanctifying the day in which it came to passe, as diuers learned writers haue rightly obserued.

Secondly, on this day the Lord Christ entered into a better rest, then any from the creation can be: he rested from all his laboures, paines, & sufferings, & all workes which Gods infinite justice required for mans redemption by way of satisfaction, *Heb. 4. 10.*



And he tooke possession of eternall rest for himselfe as the head, and for his body the whole Church & for every elect member thereof.

So that this resting is a more farre excellent ground & reason of the sanctifying of this day to be the weekly Sabbath. Yea though I do by Gods perfecting of his worke, vnderstand his perfecting of the worke which was marred & defaced by mans fall, even the worke of creation, & his making of it more perfect and compleat, by his promising of Christ, and by Christs undertaking & beginning his actuall Mediation, & first bringing in of supernaturall perfection. And by Gods resting I vnderstand his resting so fully & wholly in Christs mediation, & in his satisfaction undertaken for the repairing & perfecting of the world, which man by his fall had brought under vanity & corruption, that he put from him all thoughts & purposes of going about any new worke of creation for the repairing thereof, and so is said to rest, as I haue before fully proved: Yet I must confesse that on the Lords day, which is the first of the weeke, in which Christ did rise from death, God did more fully & excellently perfect all his worke & brought in a rest, which doth so farre excell that perfecting of his worke & resting from creation on the first seventh day, as the actuall performance of a promise, & giuing and fulfilling of a good thing promised, vndertaken, & begun, doth excell the promise & the undertaking & beginning of it. And therefore I will bee bold vpon these grounds & premises to conclude with the best learned both of the Auncient fathers and moderne Divines. That there is more conveniency and fittesse in the Lords day, the first day of the week to be the Lords holy weekly Sabbath now under the Gospell. And there are more excellent grounds and sure reasons for the sanctifying of it, then any which are named or can be found in the seventh daie which was the Sabbath of the old Testament: yea this day by means of Christs resurrection to glory in it, is the surest pledge and token which outwardly can be given to Gods Church and people, that God who raised him up, is by him fully appealed, satisfied and reconciled to his people, and is the Lord who doth sanctifie them & will bring them to glory.

And thus I passe from the conveniency and fittes of the Lords day, which is the first of the weeke, to shew the chaunge of the Sabbath unto that day both in Gods intention and purpose from the beginning, & also actually in the fulnesse of time by the glorious resurrection of the Lord Christ vpon that day.

Where by Gods assistance I shall make it appeare. That this change of the Sabbath to the Lords day is no humane invention, or Ecclesiasticall tradition, but a thing which God the lawgiuer did purpose and intend from all eternity, and foretold by the Prophets, and by diuers signs foreshewed of old, and in fulnesse of time did by his Sonne Christ the Lord of the Sabbath, command and actually bring to passe.

serm. 251.  
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First *Saint Augustine* and diuers other learned men haue heretofore obserued. That God by some notable things which he in his wisdom made to concurre in the first day of the creation, did plainly foreshew in the beginning before the seventh day was sanctified, or the law of the Sabbath given, that it was his purpose and will, and he in his eternall counsell had determined to advance in fulnesse of time, that day aboue all other daies of the weeke to the honour of the holy weekly sabbath, to a day of meditation on the eternall rest in heaven, and a pledge to his people of the euerlasting sabbathisme, which there remaines for them, and the first fruites of their time offered vnto God in Christ and sanctified in him.

Those notable things are the three things before named. 1. That God made that day the first fruites of all time. 2. Created in it the place of eternall rest the highest Heaven, in which the blessed saints shall enjoy their blessed Sabbath whereof the weekly Sabbath is a signe and pledge to them in this life. 3. In it he created the light of this visible world, which things concurring in one and the same day: (God in his wisdom for ordering it, who doth nothing in vaine but every thing for some wise purpose) and being good reasons to prove and grounds to make that day the fittest to be sanctified in Christ, & made the Christian Sabbath, as I haue before noted, the learned from thence do gather, and not without good reason: That from the beginning God intended for this day the Honour of his weeklie Sabbath, in the time of the glorious Gospel.

Secondly, diuers of the Auncients haue observed. That God rained Manna, first from Heaven to Israell on the first day of the weeke in the wilderness: as we read *Exod. 16.* did therefore foreshew that this was the day which he had appointed to be the day of the Lord Christ, even the day wherein he who is the Heavenly Manna and bread of life should be given from Heaven in his incarnation, and the day in which he should come out of the furnace of fiery afflictions, and made a strong bread & nourishment by his resurrection able to feed our soules spiritu

ally to life eternal. And from hence they inferr, with the approbation of diuers graue Divines and schoole men of later times, that God did of old intend and purpose to make this day, in the times of the Gospel after Christ fully exhibited and giuen unto us, to be the bread of life, & heavenly Manna, his Holy weekly Sabbath and day of spirituall provisi on, wherein Christians should make their weekly provision of spirituall food, and heauenly Manna to feed their soules.

Thirdly, diuers of the Auncient fathers haue observed, and diuers both Schoolemen and godly learned writers of the reformed Church therein consent with them. That the Lord did of old by his spirit-speaking in the Prophets, foretell the chaunge of the Holy Sabbath from the seventh to the first day of the weeke, the Lords day, and day of Christs resurrection. The blessed Martyr *Ignatius* who liued and was growne in the knowledge of Christianity in the time of the Apostles, and before the death of St. *Iohn* the Evangelist as hee him selfe testifies, doth in his Epistle to the *Magnesians* not onely affirme that the Lords day is the Queene and supreme Lady of all dayes, but also endeavours to proue, that God from the daies of old had ordained it to be the true Christian Sabbath, and did foreshew so much by the wordes of the Prophet David in the title of the sixth Psalme, wherein it is called a Psalme unto the eighth day, that is in honour of the Lords day, which as it is the first of the weeke counting from the creation euerie weeke severallie by it selfe, and the seventh if we begin our account with the next day after the Lords day, as the Iews did with the next after their Sabbath.

So if we reckon forward from the beginning of the creation into an other weeke it is the eight day. And also learned *Augustine* and others of the fathers, as also diuers late writers do in this point concur with him, and affirme that God moving Dauid to make such Honorable mention of the eighth daie, did foreshew his purpose and will, to chaunge that day by Christs resurrection in to his Holy Sabbath. Some also from Gods institutiō of circumcision one the eighth day after the birth of the child which was to be circumcised, do gather that the eight day, after the birth of the world, to weet: the Lords day was befor ordained of God to be not only the day of Christs resurrection & victorie over sin & death by which sin should be cut of & destroyed, but also the Christian sabbath and so both a speciall day of Circumcising their hearts to the Lord in the state of grace, and also a pledge of the fulnesse of mortification and

*serm. de tem-  
pore. 136.*

sanctification in the day of the last resurrection & of enterance into the eternall Sabbath in heauen. For this purpose also *Saint Austen* & many other learned men in all ages since even to this day, doe alledge the plaine words of *David*, *Psal. 118. 24.* where hauing Prophetically fortold the glorious resurrection of Christ. Thow after that the Iewes had crucified & put him to death, hee should rise up to be the head corner stone even the rock & foundation of the Church, (for so our Sauour *Mat. 21. 42.* & the Apostle *Act. 4. 11.* do expound *Dauids* words) he immediatly affirms, that this is the day which the Lord *hath made, we will rejoyce, and be glad in it.* That this is the day of the Lord Christ as *St. Iohn* calls it *Revel. 1. 10. which the Lord hath made.* That is, in his degree hath already appointed to be his holy day, we (that is in the time of the Gospell when this stone is become the head of the corner) *will rejoyce & be glad in it:* that is, rejoyce before the Lord with all joy & serue him, be glad in him with Sabbatical & holy solemnity, & if we consider wel the matter and substance of the 92. Psalm, which is intituled a Psalm for the Sabbath, we shall see that it is most fit for the day of Christs resurrection, setting forth the fruites thereof plainly and after a lively manner, to weet: the soled joy of Gods people, and the flourishing state of the righteous in Gods Church, and exalting of the horne of Christ the true Messiah and King of the Church.

Fourthly, if we consider the diversity and difference of things which are commanded in the law of the Sabbath, and are to be observed in the weekly Sabbath as it was instituted by God at the first, and againe reuiued in the fourth commandment, if we call to minde that the law is a mixt law commanding some things which concern the very substance and being of the Holy Sabbath, unto which it bindes men perpetually, such as are a fit proportion of time one day in every weeke, rest and celsation, from common workes of this life, and sanctification of it by religious exercises and devoting it to publicke assemblies and holy worship. And other things it commanded which were typicall, and ceremoniall, and were to haue there full accomplishment in Christ, and to be in force only vntil the full exhibitio & revelation of Christ, a perfect Redeemer, all which I haue largely shewed before, and the best learned haue euer held. It will upon these grounds necessarily follow, that there must be a chaunge of the Sabbath from the seventh day, and in respect of the tipicall and ceremoniall worshipping, at the full exhibition of Christ, into a day and a worship more fit for Christ giuen and revealed, and



and for the times of the gospel.

First it is generally held by the best learned. That God by sanctifying the seventh day and commanding his Holy Sabbath to be kept everie weeke on the leventh day, did thereby shew, that in his wisdom he saw it fit and necessary for man to observe this proportion of time, & to devote one day in everie weeke, both to bodilie rest and a totall cessation from his owne worldlie labors, pleasures, and delights, and also to Holie and Heavenlie meditations, and to religious exercises, and Holie assemblies. And in these respects they call the law of the Sabbath naturall, morall, and perpetuall, and they proue it thus.

First because nature it selfe and common reason and experience doe teach, that ever since mans fall it is naturallie necessarie for mans health and welbeing, and for the preserving and upholding of the life & strength of his labouring and toyling cattell, that he, his servants & cattell should haue one daies rest in seaven. And that without this proportion of time dedicated to Holie assemblies, and exercises of pietie, the saving knowledge of God, and true religion and pietie cannot well be upheld, fraile men would by little forget God, become ignorant of heavenly things, and so of the way to eternall rest; if it were left in mans power to chuse his owne time; some would chuse none at all, the rest for the most part would differ that time which some thought fit. Others would refuse as inconvenient, and so there would be no set ordinary assemblies, Gods worship would grow out of use.

Secondly, true piety teacheth us; that we ought to think our selues bound in conscience to giue and devote so much of our time at the least to pious exercises, as God, in whose hand we and our times are, did require of his people in the obscurer times of the Old Testament, for the keeping of religion and his worshippe on foote, for preserving of the knowledge and memory of his goodnesse, and benefits, and for the sanctifying of their weeke ly labours of his creatures to their use and of themselves to him, that they might be fitted to see him in glory, for the abundance of grace shed on us by the Gospel, is a bond and obligation to us of much more service and obedience which we owe to God. Now God required of them every seventh day to be kept holy, and that was the least which any of them in any age were bound to dedicate to his worshippe. And therefore true piety binds us much more to keepe an holy weekly Sabbath.

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These are arguments and proofes, sufficient to satisfie any man who doth not peruerfly resist, and rebell against the law of nature. But let me here giue a caveat by the way: That when the learned call the sabbath and the law of it naturall, we are not to conceiue that by naturall, they mean a thing written in mans heart in the creation, which man was made to performe and obey simply as a reasonable creature and naturall man ( *For man was made for the Sabbath Marke 2. 27.* ) Neither did he toyle and sweat or need a set weekly rest: Neither did he need a weekly solemnity, to helpe his memory, or to stir up his affections, as I haue before proved. But that they understand by naturall, that which the uerie light of naturall reason shewes to be most convenient and necessary for men now corrupt, and which so soone as it is commanded and revealed by Gods word appeares so necessary in the very nature of it, both for men soules and bodles, that without it they cannot haue ordinarily any wel being on earth, nor escape hel & cōe to Heaven after death. This exposition learned *Zanchyns*, gives of his owne and other learned mens speeches, when they call the law of the Sabbath naturall. Jf, saith he, it were so naturall as things written in mans heart in the creation, then the Heathen Gentiles would haue felt themselves bound by it, and would haue shewed it in their practise in some measure more or lesse. Neverthelesse the conclusion of *Zanchyns*, and other learned Divines is firme and sure, vpon the former premises, to weet: That Gods first commandement of the Sabbath doth perpetually bind al Gods people to the worlds end, to keep a weeklie Sabbath even a seventh day in everie weeke Holie to the Lord.

Secondly, it is a thing vniversally held by all true Christian writers, that the Sabbath as it was limited to the seventh day of the weeke, and was to be observed by bodily sacrifices morning and evening, and by worshippe which consisted in outward rites which were types and figures of things which haue their accomplishment in Christ, so it was ceremoniall temporary and chaungable. The common ground of the sanctifying of the seventh day and tying the Sabbath to it, is held commonlie to be Gods rest on the seventh day from the worke of creation. And this is such a ground as in the fulnesse of the time was to giue place and did giue place to a better rest arising, and brought in by the finishing of a more excellent and glorious worke of Gods goodnes and bountie even the worke of mans Redemption. The worshippe of God on the Sabbath of the seventh day in the old Testament, by dou-  
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*Zanch. lib  
de De Ca-  
log. thes. 1.*

ble sacrifices & such rits were but vanishing shadows the substance of the was Christ, & therfor they were to cease whe the body & substance came in. And the particular day it selfe and the rest tyed to it was a tipe and figure of the death of Christ, and of his rest in the grave, and of the rest and ease which Christ by his death should bring to all Gods people from the burden of legall rites, and from the guilt of sinne and horror of conscience, which as an heavy load did presse them downe, and from the masse of corruption like a weight hanging fast one them, all which Christ abolished by his death and redemption, and so put an end to the Sabbath as it was tied to the last day of the weeke.

This being commonly held for a certaine truth by the learned Fathers and writers of all ages after them untill this day, proues so farre as their authority and reason will reach: that though the keeping holy of a weekly Sabbath is a perpetuall day, to which all Gods people are bound in all ages: yet the particular day was mutable, and another speciall day was to be appointed and consecrated by him who is the Lord of the sabbath, wherein an holy rest fitter for the time and state of the new Church must be kept, with better service and solemnity. Instead of bodily sacrifices, there must be offering up of spirituall sacrifices of praises, praiers, alms, & works of piety, & charity: for slaughtering of beasts, ther must mortifying of corruption by holy contrition, and killing of all brutish lusts and carnall pleasures and delights, by seperating our selues and sequestering our mindes from them. Instead of darke shaddowes of the law, and obscure promises of Christ to come; there must be the light of the Gospell shining in the Church & preaching of Christ crucified, and raised up and set at Gods right hand, and there must be seeking of Gods face in his name and mediation, and of acceffe vnto God in him by one spirit.

Now what day can any man conceive in any reason so fit as the Lords day, the first of the week: wherein we christians keep our weekly sabbath? This undoubtedly is the most fit and convenient of all daies as I haue largely before proued. Yea that this vndoubtedly is the onely particular day which Gods law bindes us to keepe holy all the time of the Gospell, even untill we come to the eternall rest in heaven. I will as briefly as I can proue and demonstrate, in the last place, and so conclude this point of sanctification of the Sabbath, as it is the worke of God the lawgiver, and is distinguished from mans duty and worke of sanctification.

## C H A P. 13.

3 Argu-  
ment.

**T**HE First which is the maine fundamentall argument, is drawn from the foundation upon which God hath from the beginning builded and surely settled the weekly Sabbath. It is a thing most certaine and undeniable, that whatsoever things are inseperably joynd & cleave fast together, they stand & move together, the one cannot moue to any place, but the other of necessity must moue with it.

Whatsoever is firmly settled on a rock and inseperably fastened to it, & founded on it, must needs moue with the rock and cannot moue to any place but where the rock is moved, upon which ground I argue thus: That which is from the beginning founded upon Christ, and so surely settled and firmly builded vpon him by God, the founder of all things, that cannot be seperated, it must needs moue and chaunge the place with Christ, and cannot be moved, nor chaunge and remove to any place but onely to that which Christ is removed. The weekly Sabbath from the first institution is founded by God, firmly builded and sure settled upon Christ the redeemer, and is in seperably joynd to him. Therefore it cannot move nor chaunge the place, nor be removed from the seventh day to any other day of the weeke, vnlesse Christ the Redeemer change his day and moue together with it, and if he doth chaunge his solemne day, it must needs be chaanged and removed with him to the same day. The proposition is undeniable: the assumption also I haue fully proved before, in the laying open the grounds of the Sabbath: and therefore the conclusion is a most manifest truth. That whensoever Christ chaungeth his day and chooseth another, the Sabbath must needs bee chaanged to the same day. Which conclusion fully proved I lay it down for a good ground and argue thus upon it.

That day which Christ leaveth and passeth from it vnto another, which he chooseth for his speciall and particuler day. From that day the Sabbath also is chaanged and moved, and the other day which Christ hath cholen becoms also immediatly the particular day of the holy weekly Sabbath. Now the seventh day which was the speciall day of Christ in the old Testament, because on it Christ was promised a Redeemer of the world, and did first undertake openly and actually to mediate for man, is now ceased to be Christs peculier day, he hath left it, & hath chosen



chosen the first day, and made that his speciall and peculiar day aboue all other daies of the weeke, when in it he got the victory ouer death, and by his resurrection entered into his glory and eternall rest; and of a redeemer in promise, became a redeemer indeed & fully perfected mans redemption. Therefore ever since hath the weekly Sabbath beene removed to the first day, and that is the peculiar day of the weekly Sabbath.

Secondly, that God did from the beginning purpose in himselfe, and by many evidences did declare his intent, to chaunge the Sabbath from the seventh to the first day, & also in the first institution of the Sabbath, and in the giuing of his law for the keeping of it, did intend to bind us under the Gospel to the keeping of our weekly Sabbath on the first day of the weeke, as he bound the fathers to the seventh day in the Old Testament. I proue from the determinate counsell and forknowledge of God concerning the chaunges which he foreknew and determined to bring to passe, in the foundation, groundes, and prerogatiues of the Sabbath from the seventh to the first day of the week: It is a thing which all men who haue any true knowledge of God must needs know and acknowledge for an undoubted truth: that God whose wisdom is in finit, and his wise providence ordereth and disposeth all things, doth never any thing in vaine, he never laies the foundation in any place but there also he intends the building, he never brings in the proper causes any where, or in any time, but then and there he intends to bring in & to produce the proper effects of them, and whatsoever commandment God giues to men to performe some speciall duty upon some speciall grounds, and for some singular causes, occasions & reasons, by that commandment he binds them to performe the duty whensoever and wher soever he shewes the grounds and reasons to them, and giues and offers the causes and occasions.

So that if it be made to appeare unto us, that now under the Gospel, God had according to his owne determinat counsell and forknowledge chaunged the foundation of the weekly Sabbath, and removed it & all the grounds, reasons, occasions, and prerogatiues of it, from the seventh day to the first which is the Lords day, we must needs see and acknowledge, that it was the Purpose, minde, & will of God to make the Lords day our weekly Sabbath, and in his giving of the first law of the Sabbath, which in the maine substance of it is perpetuall, to binde all his people after the full exhibition of Christ to the last resurrection to keep

2 *Argument.*

the Holy weekly Sabbath on that day onely.

Now these things may sufficiently appeare by the opening and proving of divers things before, which I have observed out of this text, & by urging & pressing them home to this present purpose a little more fully here againe I shall put them out of all doubt and question, and make them manifest & clear to all who do not wilfully shut their eares against the truth. First, that the foundation of the Sabbath is Christ the Redeemer, & that all the true & proper grounds, reasons and occasions, of keeping one day in every week Holy to the Lord, are only to be found in Christ and came in with him, as I have before fully proved. And as God first promised Christ to come the seed of the woman, for the Redemption of mankind, & Christ did undertake for man to mediate for him on the first seventh day of the world, and thereupon that day was sanctified to be the weekly sabbath: So God had in his immutable counsell determined to exhibit Christ a perfect Redeemer, & by him to perfect mans redemption on the first day of the weeke, and so to remove Christ the foundation from the seventh day of the weeke, to the first day, together with all other grounds, reasons, occasions & prerogatives of the Holy Sabbath. What greater change could be or ever was hard of in Christ the maine foundation both of the Sabbath & of the vniuersall Church, then when of a redeemer promised on the seventh day, and so continuing all the time of the old Testament while the fathers beleueed onely in him promised & not yet come. He became a Redeemer fully exhibited in his resurrection on the first day of the week & changed the state of the Church: and bringing her from the Nonnage and childish estate of bondage vnder the rudiments of the world, and legall rites, & carnall ceremonies, to the fulnesse of her time which God had appointed, & to her full age in the new testament. And hereby that first day of the weeke became the chiefest day of the Lord Christ, even his speciall & particular day, & came to haue all the subordinat grounds & high prerogatives of the Sabbath. For in it God perfected his worke which he had made in the creation by the worke of redemption, not promised & undertaken onlie, as in the seventh day, but by a better kind of perfecting and ending, even by redemption fullie finished, on that daie Christ rested from that greater worke of redemption, & declared by his resurrection, that he had made full satisfaction for mankind to the iustice of God, & that God rested in his satisfaction, now actually made & performed, by a more excellent manner of resting then that wherewith

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he rested on the seventh, in that satisfaction only undertaken & promised, on that day Christ got the victory over death, hell, sin, the world & the Devill, and becoming immortal not subject to die, or suffer any more, entered into the glorious state of exaltation and into his eternall rest, and made way for men to that eternall rest wherof the Sabbath is both a liuely pledg, & also a powerfull meanes to fit men for it. And in al these respects God blessed the first day of the week, with a blessing farre aboue his blessing of the seventh day, for that was the promise & undertaking only, this was the performance & perfecting of redemption: & therefore so farre excels that, as the giuing of a great giust & perfecting of a worke exceeds the promise of that giust & undertaking of that worke. Now that that this remouing of the maine foundation of the weekly Sabbath, together with the subordinat grounds, occasions & prerogatiues of it, from the seventh day to the Lords day; the first of the weeke, came to passe by the determinate counsell, foreknowledge and providence of God, and that from the beginning and in the first giuing of the law of the weekly Sabbath, God did purpose and intend this change, it appeares most plainly by diuers reasons. First because God is no idle spectator, but the provident Lord & disposer of all things, which come to passe in the world, & nothing can come to passe but so as he hath appointed, and in the time & season which he hath determined.

The flood and generall deluge by which the old world was destroyed, came to passe in the very yeare and day which God had prefixed, & did foretell to Noah one hundred and twenty yeares before. The end of Israells peregrination and servitude in Egypt, came to passe just at the end of foure hundred and thirty yeares, in the same day which God had determined, & foretold to Abraham. *Exod. 12.41.* and so the deliverance of the Israelites out of captiuitie, and the decree for their return came out at Gods appointed time, which he had foretold by Ieremiah the Prophet. *Dan. 9.2 23.* And the particular time of Christs satisfaction and attonement for sinne, and bringing in of eternall righteousnesse, was determined by God, and came to passe at the end of the seventy sevens of yeares, as it was revealed to Daniell in the same Chap. 24. ver. And in a word the very time of Christs resurrection, by the virtue whereof we are fully redeemed and shall in our verie bodies be raised vp to life eternall, and rest in glorie, as the Apostle testifies. *Rom. 6. 5. 1 Cor. 15. 13. 21. Philip. 3. 10 & 1 Pet. 1. 3.* It was determined by God before the foundation of the world, as the words of St Peter do shew. *1 Pet. 1. 2.* Secondly, God in the very creation & from the first beginning of the world, did foreshew that he had a purpose to honour the first day of the weeke aboue all the other daies, and to make it the Lords day and Christian sabbath by the resurrection of Christ. In that he made it the first fruites of time, and in it created the highest heaven, the place of the eternall Sabbath,

and brought forth the light of this inferiour world, by which naturall prerogatives he made this day the fittest of all daies of the weeke, to be the day of Christs resurrection, wherein he the sun of righteousness & light of the world, rose up with healing in his wings, and became the first frutes of them that sleepe, and by virtue whereof he will bring the faithfull into the eternall rest, wherof the weekly Sabbath is a pledge & will make them partakers of the inheritance of the Saints in light, as the Scriptures testifie 1 *Cor.* 15. 20. & *Coloss.* 1. 12.

Vpon these premises before proved at large, and here againe pressed home to the purpose, The conclusion followeth necessarily: That it was the purpose, intent and will of God to make the first day of the weeke, the Lords day and the Christian Sabbath, and in the first institution of the Sabbath, and by his first law of the Sabbath (which in the maine substance of it is perpetuall) to binde all his people in the time of his glorious Gospell, to observe that day onely for their holy weekly Sabbath; vn till they come to that wherof the Sabbath is a lively pledge, even the eternall rest of glory in Heaven.

3 *Argu-  
ment.*

Thirdly whatsoever tends most to the perfect fullfilling of any speciall law and commandement of God given to men, and is manifestlie made known to man to be most agreeable to Gods will revealed in that law, and to the endes and uses which God openly pretendeth therein, that man is chiefly bound to do by that law and commandement. This is a most certaine and undoubted truth. For Gods generall commandement is, that we loue him with all our heart, and worship and serve him with all our soule and all our strength, *Deut.* 6; 5. & *Mat.* 22. 37.

Now the will of God revealed in this first institution, and sanctifying of the sabbath, and in the fourth Commandement of the law, is often repeated & urged by Moses & the Prophets, is more perfectly fulfilled in the right sanctification of the Lords day vnder the Gospell, then it was in the observatiō of the sevēth the sabbath of the old Testament. & whatsoever necessary duty God in the law of the sabbath requireth of mā from the beginning, Or whatsoever end and use he openly pretendeth, his law of the keeping of the holy sabbath that is more fully obtained, effected, and brought to passe by an holy sanctification of the Lords day, and by keeping it an holy Sabbath to the Lord now vnder the Gospell. Therefore by the law of the sabbath given at the first, and by the fourth commandement, it is repeated and explained, Christians are bound to to keepe the Lords day which is the first of the weeke for their weekly Sabbath.

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If any man doth make doubt of the assumption in this Syllogisme, It is easily proved by a particular enumeration, both of the particular substantiall and necessary duties which Gods word requires in the Sabbath: and also of the ends and uses for which God requires an holy Sabbath to be kept every seventh day.

The First maine dutie from which the seventh day requires the name of Sabbath, is rest and cessation from all worldly labours, pleasures and delight, wherein man is to withdraw his mind from worldly cares and secular affaires, which concern this fraile earthly life, and is to giue rest and refreshing to his owne body, and to the bodies of his children, servants straungers, and toying cattell as appeares. *Exod. 20. 10. Isa 58. 13.*

And the proper end and use of this rest is. First to admonish man that he must not place nor seeke felicity in this world, nor since his fall and breaking of the Covenant of workes by his disobedience, hope for any happinesse or felicity either here or else where to be purchased by his owne workes of righteousness, which he either is, or was able in the first creation to performe in his owne person. Secondly to shew that Gods just wrath appeased by Christ, and the sting of death and the curse and bitternesse of mans sorrowes, and toilsome laboures which God imposed on him for his transgression, is taken away, and God will not haue his people to torment their bodies which continuall toile, and painfull labour, but to ease and refresh themselves with a weekly rest. Thirdly to make men take notice that God hath a provident and fatherly care of his creatures both men and beasts, hates all mercilesse cruelty, & oppression of their very bodies, and will haue them so refreshed & eased that they may last the longer, and goe cheerfully through their weeklie labours.

Fourthly, to shew that in Christ vpon whom the Sabbath is founded, there is spirituall rest and ease and refreshing of the soul, from the heauie burden of sinne, and the miseries of sinne, to be found of all them who being heavy laden do flee to him, and in him place their hope and confidence.

Fifely, to put in mind of Gods resting in Christs mediation from the worke of creation, and that he hath wholly given over all purposes and thoughts of repairing the world, and restoring man fallen and corrupted by any worke of creation, and hath set his mind on another kind of worke, even the work of redemption by Christ, and the new creation of

of heavenly spirituall and supernaturall graces and perfectiones in men by his holy spirit.

Sixthly, to be a signe and memoriall of Christ his full perfecting of the worke of mans redemption, and of his perfect satisfaction made to the justice of God for fraile sinfull men.

Lastly to be a token and pledge of the eternall rest in heaven, and of the Sabbathisme which after the labours and troubles of this life, the elect and faithfull people of God shall enjoy for ever in the world to come.

Now there is no day in all the weeke, in which this first maine dutie of the Sabbath can be well be performed, for the ends and uses, as on the Lords day which is the Christian Sabbath. The seventh day never yeelded halfe so much light & helps to Gods people in the old Testament for these purposes, as the Lords day doth to us vnder the Gospell. For the Lords day in which Christ arose from death, and entered into his glorie, and perfected the worke of Redemption, It discovers Christ the maine foundation of all rest, & even of the Sabbath it selfe more plainly unto us, and in it being bewtified and adorned with so manie blessings and prerogatives which Gods word gives to it, wee may as in a cleare glasse see and behold Christ with open face, we see in his resurrection Gods justice fully satisfied, his wrath appeased, redemption fully perfected, Gods resting in Christ mediation, eternall rest purchased by Christ for us, and gained to himselfe, & heaven opened unto us, & sin, death and hell already overcome and conquered. And therefore there is no day by many degrees, soe fit as this day of Christs resurrection to make us rest comfortably in our bodies and minds from worldly cares, and bodilie laboures, and in our soules and consciences from the burden of sinne and the guilt thereof. No daie or time can so plainly shew vnto us, that our felicity is not in this world, nor to be obtained and purchased by the righteousnesse of our owne workes. This sets before us Christ raised for our justification. This shews Gods abundant mercy and compassion to us, and that hee hates all cruelties and oppressions. And this is a speciall meanes to bring us to the assurance of the blessed hope and eternall rest reserved in Heaven for vs. And therefore the first maine duty with all the partes thereof, and the speciall ends and uses of it, are more fully performed and obtained in the observation of the Lords day for the Holy weekly Sabbath, then they possibly can be now by vs, or could be of old on the sabbath of the seventh day, by the fathers  
in

in the old Testament.

The second maine duty of the Sabbath is sanctifying and keeping of it holy to the Lord, which comprehends in it many speciall and particular duties. 1. Setting of their affections even their joy and delight wholly vpon God and heavenly things. 2. Honouring & worshipping of God, in their hearts with holy thoughts and meditations, by their lipps with holy prayers, praises, and thanksgiving, in their outward actions by preaching, hearing, reading, & repeating of Gods word, and solemne commemoration of his promises, mercies and blessings in the word and sacraments. 3. Teaching and learning all holy duties which tend to bring vs nearer to God in Christ. 4. Offering spirituall sacrifices to God of sweet savour, such as are almesdeedes & works of mercy and charity, wherby others may be made to tast of Gods goodness and stirred up to laud and praise his name.

All these are comprehended vnder the maine duty of sanctifying the holy Sabbath which the Lord commands expressly in the law, and they are commended to vs by the Prophet. *Isa. 56. 4. & 58. 13.* And the proper end and use of this duty and all the partes thereof, is. First to make vs set our affections on things which are aboue and not on things below, and to stirre us up to seeke eternall life and heavenly happinesse in Christ onely, and in him crucified and raised up.

Secondly, to continue and increase in fraile men the knowledge and memory of Christ, and of the way to eternall life and blessednesse in him, which without keeping holy of a weekly Sabbath, would faile & cease among the sonnes of men.

Thirdly, to begit and increase true grace and holinesse in men by exercising holy duties of religion; and so to bring them by justification & adoption to the right of inheritance in Heaven, and by sanctification to fit them for the possession of it. Now the obseruation of the Lords day, in which Christ arose is such as may far more powerfully & effectually moue men to the performance of these duties, & lead men more directly to the proper end and use of them, then the old Sabbath of the seventh day, either now can, or of old could do when it was most in force. For it had no other light or life in it, but onely from obscure promises, and darke shaddowes through which Christ was seene as things farre off are seene, and in the starre light nights. But the Lords day the first day of the weeke, hath light and life from the sun of righteousness Christ who in it rose up, and to be the light of life to all nations, &

bath brought life & immortallity to light by the Gospell, and discovered to us the kindnesse and loue of God & the riches of his goodnesse, in giving grace and shedding his spirit on us abundantly here, and so fit us for glorie hereafter. And therefore this day must needs be of great force and power, farre above the seventh day, to make men set their affections on God and heavenly things, especially upon the inheritance incorruptible and undefiled which fadeth not away: reserved in heaven for us, unto which God hath begotten us by the resurrection of Christ from the dead. *1. Pet. 1. 3.* It is also powerfull and excellent to incite and stir us up to honour God in our hearts, by the due consideration of his goodnesse and mercie. Also it much furthereth us to proclaim the high praises of our God, and kinge, and to make prayers and supplications to him. Besides to make us helpfull unto others, in seeking after their salvation. And thus we may see what are Sabbath duties, even the workes of piety, mercy, charitie, &c. pleasing to God, and by which others may be brought to joyne with us, in lauding and praising God, and we our selves fitted for glorie.

Vpon these points so fullie proved. The conclusion followes necessarie: that the law by which God first instituted the Sabbath on the first seventh day of the world, doth binde us under the Gospel to keepe the Lords day for our weeklie Sabbath.

*Argum.* Fourthly, that day which God hath made, most Honourable, and hath given it a most Honourable name and title above all the daies of the week, to that he hath given the prerogative to be the weekly Sabbath & hath made it his day of Holie rest. For it is a property of the sabbath, to be the Lords Holy and Honourable day, as the Evangellicall Prophet Isaiah shews. *Js. 58. 13.* & making of it Honorable, is making of it the Sabbath. Now the first day of the weeke is the day which God hath Honoured above all daies, by the glorious victorie of Christ, over death and over all enemies, and powers of darknesse, and to it he hath given the most Honourable, name and title: For the holy evangelist and divine Apostle S. John, who was the intimate, beloved, and bolome Disciple of the Lord, and did best know his minde calls it the Lords day. *Revel. 1. 10.* that is, the day which the Lord hath made the day of great joy & gladnes to his people, as David foretold, *Psa. 118.* which day the Lord Christ hath appropriated to himselfe, & his honour, & Honoured with his own name, as he is the Lord God, one Iehovah with the father. For the Greeke word (*κύριος*) Lord, is in respect of the roote from whence it is



it is deriued the same in signification, with Gods proper name Iehovah, and most commonly in the new Testament, is used to expresse that sacred name. Therefore it is now under the Gospell made by God himselfe the weekly Sabbath.

The Fifth argument is groundd upon the wordes of our Saviour. *Math. 12. 8. & Mark. 2. 27. 28.* Where he saith, *that the Sabbath was made for man, and not man, for the Sabbath. Therefore he, even as he is the sonne of man, or God made man, is the Lord of the sabbath.*

The first clause, to wheet: (*the sabbath was made for man*), notes out vnto us two things. 1. That the Sabbath was first instituted for man, even by reason of the sonne of God promised to become man, and so he is the foundation of it. 2. That it was made for man, that is, for the man Christ, and for the benefit of all mankind in him, for his honour and the advancement of his kingdome among men, and for the good of men, both naturall and civill, in respect of weekly rest, and refreshing, & also spirituall, as knowledge, instruction, growth in grace & holinesse.

The second clause (*not man for the Sabbath*) shews that the Sabbath is not one of those things which man was made to obserue in the creation, neither is the law of it written in mans heart in the creation: it was the fall of man and his corruption, which caused him to stand in need of a weekly rest, and of holy Sabbath exercises, to worke good in him, and to bring him neerer to God. And being made for mans use, he may in case of necessity dispence with outward obseruations of the Sabbath: & the same must giue place to works of necessity which cannot be omitted either without losse of life or some certaine losse or mischief.

The third clause (*Therefore is the sonne of man Lord also of the sabbath*) doth giue us to understand that the use of the Sabbath was founded on Christ promised to be *Lord of the sabbath*, and was in, & under him made man, and necessary for the profit of man corrupted, not for man in innocency. Therefore Christ the son of man is Lord of the Sabbath that is, he hath the true proper right and propriety, in it for to make it serue for his use being the Lord possessor of it, and he hath authority and power ouer it, so that it is at his command, either to be or not to be in vse, either the seventh day or upon some other day of the weeke. Now we neuer read, that Christ exercised any Lordship ouer the Sabbath, as hee is the son of man, either to command it or to chaunge it, bnt only in these two respects. First that he brought it first into the world by undertaking to be the seed of the woman, & the sonne of man, & so it was settled on the seventh day, in which he was promised during the time of the old Testament, while he was a redeemer promised.

Secondly, that he by his resurrection in which he perfected redemption, did consecrate the first day and made it the most honourable day, fit to be the Sabbath of the new Testament, and also gaue commandment to his Apostles so to ordaine in all Churches. Besides this Lordship and power of Christ as sonne of man ouer the Sabbath, we cannot conceiue or imagine any other. Therefore undoubtedly he hath chaunged it to the first day of the weeke, and as Lord of it hath given commandement for this change and alteration.)

6 Argu-  
ment.

The sixth Arg. is drawne from Gods sanctifying of the Lords daie by his sonne Christ more fully and excellently, then he did the seventh day in the first institution of the Sabbath. For seeing the making of the seventh day to be the Holie Sabbath, is the sanctifying of it as the words of my text shew, and also the words of the law. *Exod. 20. 13.* It must needs hereupon be granted, that what day God by his Son Christ, hath in all respects more fullie and excellentlie sanctified, then the seventh day was sanctified when God made it the Sabbath. That daie God by Christ hath made his Holie Sabbath, and so it is worthie to be esteemed, and soe is to be observed in the new Testament. But now it is most certaine and manifest: That the Lord God by his son Christ hath in all respects more fullie and excellentlie sanctified the first daie of the weeke, in which Christ arose from death (as appeares by diuers things which I haue formerlie touched.) First he in that daie more abundantly reuealed his holines to the world in that he declared Christ our Redeemer and the head of the whole bodie the Church, *To be the Sonne of God with power, according to the Spirit of Holinesse by the resurrection from the dead. Rom. 1. 3.*

Secondlie, he then opened as it were the flood-gates of Heaven, that Holinesse might be more abundantly with his spirit powred out upon all flesh, when Christ was raised up and exalted by Gods right hand, that he might shed his spirit on all sorts of people of all nations, as wee read. *Act. 2. 33.* Yea in that, in the feast of Pentecost which was the first day of the weeke, and the 49. day after Christs resurrection, the Holie Ghost was sent downe vpon the Apostles to sanctifie them, and to lead them into all truth, and to giue them the gifts of tongues, to preach the Gospell unto all nations which they presently did, and the same day converted 3000. soules, herein he both shewed his Holinesse more abundantly then before.

Thirdly, It is piously held by manie Diuines, that among other things which

which after his resurrection Christ spake to his Disciples, concerning the Kingdome of God, that is the Church under the Gospell: this was one, nameily, of the keeping of the Holy Sabbath, and holie assemblies, or gathering of the saints together vpon the first day of the weeke: For immediatly after, the Apostles obserued that day, and all churches in all ages since haue followed their example. Therefore it is God who by his Sonne Christ hath made this first day, that is the Lords day the weekly Sabbath of Christians.

I might here adde for further prooffe of this truth, an obseruation of diuers godly and learned writers, to weet: that our Saviour sanctified the first day of the weeke more then any other day by his promise and example, in that he did most commonly appeare to the Disciples after his resurrection, and came amongst them when they were assembled together on that day, and taught and instructed them and breathed on them, so we reade. *Luk. 24. 13. 36. & Ioh. 20. 19. 26.*

Seuenthly That which the Apostle taught by word and writing and ordained in all Churches of Christian Gentiles, and confirmed by their constant practise, is undoubtedly a Commandement which they received from the Lord Christ, so it appeares. *Act. 15. 28.* where they profess that what they prescribed to the Christian Churches, was the dictate and sentence first of the holy Ghost, and then of them joyntlie. And our Saviour tells us: that the Holie Ghost leads men into all truth by speaking his word onely to them and calling it to their remembrance, *Ioh. 16. 13. 14.* therefore it was Christ his word and ordinance. St. Paul also professeth that he deliuered unto them, such traditions as he received from the Lord *1 Cor. 11. 23.* And againe he saith *1 Cor. 14. 37. ff.* any man thinke himselfe to be a Prophet, or spirituall, let him know, that the things which I write unto you are the Commandements of the Lord. Now it is manifest in the Gospel, and in the writings of the new Testament: that it was a constant practise of the Apostles to keep their assemblies with one accord on the first day of the weeke, so we read: *Ioh. 20. 19. 29. Act. 2. 1. 2.* and in those their assemblies the Lord Christ presented himselfe to them bodily, and by the visible appearance and powerful operation of his spirit. Also *Act. 20. 8.* St. Paul on that day kept an holie assembly at Troas, and there he preached and administered the sacrament of the Lords supper and performed Holie exercises of the Christian Sabbath. And the same Apostle gaue a precept and commandement to the Corinthians, even the same which he there saith hee

7 Argument.

had ordained in the Churches of *Galatia*, *1 Cor. 16. 1. 2.* to weete: that they should observe the first day of the week, and in their Holy assemblies on that day offer up pleasing Sabbath sacrifices, that is do good & distribute to the necessities of the saints, with which sacrifices God is well pleased. *Heb. 13. 16.*

Therefore vndoubtedly it is the ordinance and commandement of Christ, which the Apostle receiued from him. That the first day of the weeke should be the Holy Sabbath, and the day of weekly Holy assemblies to all Christians. *8. Argu.* The 8. argument is drawn from the blessing of stability wherwith God hath blessed the Sabbath of the first day, the joy and comfort & great benefit which most godly & religious christians finde in it, and the tediousnes of it to carnall people, & the loathsomnesse of it to all such as are opposites to Christ, and from his grace. This is most true which graue and learned *Gamaliell* gaue in the counsell of the high priests and elders of the Iewes. That which is of men and not an ordinance of God, if it concerne religion, it will come to nought, it cannot continue in force, nor prosper any long time. *Act. 5. 38.* And surely if the Christian Sabbath, & keeping holy of the first day of the weeke were an invention of men, and not the ordinance of the Lord Christ, it could not preuaile and stand in force in all Christian Churches, and in all ages by an uniforme consent without interruption. The most godly zealous, and religious Christians, would find no solid joy and comfort in it, nor any blessing from God in their religious obseruation of it. And the world of carnall men who hate Christ, & his ordinances, would not be so opposite to it, as to hate and loath it. *For the world loveth her own.* But all carnall worldlings, and profane persons, do so hate it, as they hate Christ, and it is loathsome and tedious to them, & notwithstanding many and great oppositions of profane persons. Yet we see it stands firme in all ages since the Apostles, and in all Christian Churches. None but Heretiques haue rejected it, & all godly Christians finde solid joy & abudance of blessings in the strictest obseruation of it. Therefore it is most certainly no humane invention, but Christs ordinance. It is he who hath made the first day of the weeke his owne Holy day and our weekly Sabbath. *9. Argu.* The Ninth Arg, is drawn from the manifestatiō of Gods wrath against the open profaners of the Lords day, and from the great & fearefull judgments, which God hath in former ages, & doth still execute on the dispicers & polluters of the christiā Sabbath. It is certain that the Lord doth not cut of or consum mē in wrath



wrath, but for some notable scandalous sinnes & transgressions against some expresse law & commandement, hee makes no men examples of vengeance by sudden and fearfull destruction, and notable plagues, but for some notable sinne, & all notable sinnes, are transgressions of Gods law, committed against his revealed will & word. Now as the Histories of all ages do afford many examples of fearefull judgments suddenly executed & inflicted on wilfull profaners of the Lords day in former times. So I could rehearse and relate about 30. examples of Gods vengeance, which he hath shewed openly in this land within the space of two yeares, upon such as haue shewed open contempt of this Christian sabbath, some of which hee hath sticken with sudden death by his mediate hand, others he hath deuoured with waters, and some he hath cut of by surfets which they got in dauncing & drinking on the Lords day, and soe he hath fired out of their houses in the midst of their drinking & jollity, & consumed al their substance. And these judgments haue suddenly & unexpectedly befallen them in the very act of their transgression, while they were in the midst of their actions, very busie about their owne workes, sports & pleasure. And these things are as cleare as the light, and manifest to our eyes & outward senses, that God is most severe against the profanation of this day, and that it is apparent that his sonne Christ made this day his Holy Sabbath, and commands all men to keep it. Lastly we haue clear testimonies both from the Apostles themselves, that the day wherein Christians keepe their Sabbath, even the first day of the week is the Lords peculiar day. *Revel. 1. 10.* And also from all the most auncient fathers and learned Christian writers which succeeded the Apostles in the next ensuing ages, that the Lord Christ changed the Holy Sabbath to this day, consecrated it by his resurrection, & that all Christian Churches from the time of the Apostles kept their holy rest in it, & devoted it to publick exercises of religion, and of Gods worship & counted it the Queene of daies, the supreme Lady & princeesse, & worthy to be observed & sanctified with Sababaticall solemnities *Ignatius* calls it. *τὸ σαββατικόν, καὶ ἡμερὰ τοῦ ἡμετέρου.* *Epist ad magnesios. Justin Martyr 2. Apol. pag. 77.* describes the obseruation of it in his times, and tells us, that Christians spent it in reading, preaching, prayer administration of the Sacraments, offering of almes, & other publick worship of God in their publick assemblies, besides private exercises of religion. *Tertullian* also acknowledgeth this first daies sabbath, & none other *lib. aduersus Gent. p. 41. & 155.*

Ense:

*Eusebius lib. 4. Eccles. Histor. cap. 22.* brings in the profession of *Dionysius Corinthius*, who saith thus, *This day we kept holy the Lords day.* *Se. Austen* in his 119. *Epistle* and in the 22. booke, *De Civit. Dei. Cap. 30* & *serm. de verbis Apostoli. 15.* And many other which it would be a tedious thing here to rehearse, especially seeing, I have before mentioned diuers of their testimonies, which tend to this purpose, and shall produce some also hereafter. Now upon all these arguments laid together, I hope wee may boldly and confidently conclude against all both Iewish Sabbatarians, who retaine the old abolished Sabbath of the seventh day, and also vnchristian Antisabbatarians who deny the Lords day to bee the Sabbath vnder the Gospell, which Gods people by Gods law and Christs appointment are enjoyned to keepe Holy to the Lord.

And that this Sabbath of the Lords day, cannot bee chaunged but must stand firme, and be still in force among all Gods people vntill the end of the world and the last resurrection, I will briefly demonstrate & shew by two plaine reasons which I hope none will deny, and thus I frame them. The first is grounded on Christs wordes, *Mark. 2. vers. 28.* thus I frame it.

*That which hath Christ, as hee is become the Sonne of man, Lord of it, must needs exist and haue a being under him as he is the sonne of man, that is in the time of the Gospell. The Sabbath hath Christ the sonne of man Lord of it. Mark 2. 28. Therefore it continues in being under Christ.*

Whatsoever ordinance of God is given to his People to bee unto them a token and pledge of some great blessing, and future good promised, that God will haue them to keepe safe and to hold fast, vntill they receive the blessing and come to the full possession of it. This is manifest by the rites and sacraments of the law, which could not bee a bolished, nor without sinne purposely neglected vntill Christ was fully exhibited, of whom they were signes and pledges and he was the body and substance. And we finde by daily experience, that the loosing or casting away of the pledg, is the forsetting or forgoing of a mans right whereof it is a pledge: If we will receive the blessing we must do the condition of it. Now the observing of a weekly Sabbath is not only a signe of eternall rest in heaven, but also a token and pledge if it, given in the beginning, together with the first promise of Christ, and conueighed ouer from the fathers to us, & settled on the day wherein Christ arose from death, and perfected mans redemption. That it is a pledg of the Sabbathisme which remaines for the people of God, the Apostles wordes

words imply. *Heb. 4. 9.* And the best learned haue ever held it to be our pledge of eternall rest in Heaven. As *Austin. Tom. 4. Quæst. 162. and lib. contra Adimantum. cap. 13.* & diuers others. Therefore the holy weekly Sabbath upon the Lords day must be observed by all Gods people, & the law of the Sabbath binds them therunto perpetually to the end of the world, & to the day of resurrection to glory. And thus I haue finished the Doctrine of the sanctification of the Sabbath, as it is the proper act of God, even his sepearing of the seventh day to be an holy rest, by his word & commandement.

CHAP. 14

THE thing which now followeth, next in order, is mans sanctifying the weekly Sabbath & keeping of a seventh day holy to the Lord, which God hath imposed on him for a necessary holy duty, when by his word & cōmadement he blessed & sanctified it, as here we read in the words of my text. For Gods sanctifying of daies, times, & places is not any infusing of his holy spirit into them, as he doth into his saints, even holy Angels & men, but this giving of a law & commandement to me to obserue & keep them after an holy manner, & to use & employ them to holy heavenly & supernaturall use, even to diuine worship & exercises of piety & religion, as I haue before, proued plainly. And in that Gods sanctified the seventh day, that is: gaue a law in the beginning to man to keep & obserue it for an holy Sabbath, as my text shews. Therefore it is a necessary duty imposed by God upon man so to obserue & keep an holy sabbath every seventh day, or a sevēth day in every week, & that duty of mans sanctification & keeping holy the Lords sabbath, comes now in order to be handled, which is here necessarily implied & included in the worde of my text. In the opening & handling wherof, I purpose to proceed in this method & order. First I will shew that this duty of sanctifiing an holy Sabbath to the Lord, is imposed by this act of God, on all mankind, & the children of men are bound unto it from the seventh day of the world, after the first beginning of the creation, untill that last day of the generall resurrection & judgment, in which they shalbe called to an account & reckoning of all things which they haue done in this life. Secondly, I will shew how farre, & upon what termes & conditions men are bound to this duty by Gods law, given for that purpose in his act of sanctifying the Sabbath. Thirdly I will shew more speciall, the speciall workes wherein the sanctification and obseruation of the weekly Sabbath consisteth.

Of mans  
sanctifica-  
tion of the  
Sabbath.

The duties are of three sorts; 1. Some are common to all Gods people in all ages from the beginning, and all states and conditions of the Church, both in the old and new Testament.

Some are proper to the fathers of the old Testament, while the Sabbath was limited to the last day of the weeke, and grounded upon Christ promised onely. 3. Some are proper to the Church and people of God under the Gospell in the new Testament, when the Sabbath is changed to the first day of the weeke, even the Lords day, & builded upon the finishing of mans redemption, and Christ fully exhibited, and Gods resting in Christs satisfaction consummated, which is a more excellent ground. Of all these in order.

The first point (concerning the obligation of all mankind to the keeping of an holy weekly Sabbath from the first seventh day of the world, unto the last resurrection, when the elect and faithfull shall both in their soules and bodies, enter into the eternall rest in Heaven) may be proved by divers Arguments.

*1 Argu-  
ment.*

My first Argument is drawne from the law by which God here in my text did first bind man to this duty: & thus I briefly frame it. That duty which God hath enjoyned by a commandement given to our first parents, without limitation, exception, or exemption of any, that he hath imposed by his commandement upon Adam and all his seed and posterity in his loynes, and they are all bound unto it to the worlds end.

The sanctifying of a seventh in every weeke, and keeping it an Holy Sabbath, is a duty enjoyned by a Commandement which God gaue to Adam without limitation, or exemption of any of his seed and posterity. Therefore it is a duty imposed by God upon all mankind, and they are bound unto it in all ages untill the end of the world.

The first proposition cannot with any colour of reason be denied: if any shall object that God gaue to Adam upon the promise of Christ a law of sacrificing cleane beasts, and offering first frutes which bound him and his seed in his loynes: and yet they are not bound by it in all ages but onely untill the coming of Christ: and his offering of himselfe a sacrifice which is the substance of all sacrifices, and after that men are bound no longer to that duty. I answer, that though the last of sacrifices, & of other service & worship, which were types & shaddows, was given to Adam upon the first promise without expresse limitation, and reached to his seed in his loynes, and as Caine, & Abell, so Noah, Abraham and all the parriarches, & people of God were bound to that dutie  
untill



untill Christ, yet there was a limitation in the things commanded, which being types and shaddowes onely of Christ promised, were of no use, but onely while Christ was yet expected, and not actually offered up a sacrifice of perfect attonement, and Gods people had neede of such types and figures to lead them to Christ. Therefore this Objection doth not touch, nor infringe this proposition which speakes of a law, & of a duty which is of use to all mankind in all their generations.

The assumption also is manifest. For here we have a law giuen to Adam, when all mankind were in his loynes, commanding a duty even the sanctifying of a weekly Sabbath, which hath beene and is, of as great use after Christ as before. For as the Israelites were bound unto this duty by God *Exod. 16. 23. 28. & 20. 8.* even in all their generations; as appeares, *Jer. 17. 21.* so also Gods people are bound to it under the Gospell, whether they be strangers which joyn themselves to the Lord, and lay hold on his Covenant. *Isa. 56. 6. 7.* that is, Churches of the beleev- ing Gentiles, or naturall Israelites after their long hardnesse, in the last daies, converted to Christ the repaire of the breach and builder up of the old wast places after many generations, *Isa. 58. 12. 13. 14.* And I do not thinke there is any man professing Christianity dare be so impudent as to affirme, that any of Gods people in any age are exempted from the Holy duties by which the Sabbath is sanctified, and a seventh day in every weeke kept Holy to the Lord, or that we in these evill and pe- rillous times, have not as much neede of them, for the upholding of true religion, & for the increasing of grace & godlinesse in our hearts. Therefore undoubtredly all mankind in all generations and ages are bound to keepe a weekly Sabbath.

My second argument is drawne from the duty it selfe, of keeping Holy a seventh day weekly to the Lord, and thus I frame it: Everie duty imposed on Adam and his posterity by Gods commandment, which is in it selfe perpetually Holy and just, and of as great use to all men in all ages, & as necessarily in all respects as it was in Adam when God first joyoned it by his law, That belongs to all mankind; and all the posterity of Adam are bound thereunto in all ages to the end of the world. The keeping of an Holy weekly Sabbath, and sanctifying of a seventh day in every weeke, is such a duty. Therefore it belongs to all mankind, and all Adams posterity are bound to it in all ages to the end of the world.

The proposition is so manifestly true, that there can be no acception against

against it, to deny it is, to deny that greatest of Gods commandements, which saith that Gods people ought to *fear the Lord, and walke in his wayes, & to loue and serue them with all their heart, and with all their soule, and with all their might.* Deut. 6. 5. & 10. 12. For whosoever exempts himselfe, or others from a duty which is perpetually holy & iust, & usefull, & necessary for all men, he in so doing, refuseth to serue God with all his heart, soule, & might, and teacheth others to transgresse that great commandement. The assumption also is an undoubted truth. For first there can be no time nor age named since mans fall & corruption, which brought all mankind vnder the bondage of hand & toylsome labour, & eating his bred with the sweat of his face; wherein the rest of one day in every weeke is not usefull profitabell, & needfull for mens bodies, & most iust & equall to be granted to their labburing servants, & toyling cattell, the verie light of naturall reason requires it for the common good, & welbeing of all men. He who denies this to himselfe, and to his children, servants, & cattell, he is an unjust & unmercifull man, not to be numbred among the righteous who are good & mercifull to the life of their beasts. Prov. 12. 10.

Secondly, justice & equity require, that seeing the life of man is a pilgrimage on earth, & here on earth there is no abiding place for him, nor any felicity, true rest, or perfection to be found but in heaven, mā should not spend all his time, & all his thoughts & studies in, & about the things of this world, but that he should haue a set time at least one day in every week, wherein he resting & ceasing from worldly cares, laboures, & delights, should wholly devote himselfe to heavenly meditations, and to holy exercises, which may fit him & prepare him for the place of rest; teach & direct him in the right & ready way thereunto, & enable him to walke wisely therein. Who thinkes it to much to consecrate one whole day in seven unto religious exercises which may fit him for eternal life, he is undoubtedly most vnequall in his judgment & a iudge of unjust things. Thirdly, it is a thing not only good & holy in it selfe, that man of his owne accord, & much more being commanded by God, should devote one whole day in every weeke to the mediate worship of God, in thankfulness for his creation & redemption, & the vse of Gods creatures restored to him in Christ; with some advantage: But also very usefull & necessary for the seasoning of mans weekly laboures with justice & piety, for the continuance & increase of holines, & religiō in his heart and for the enlightning of his mind, rectifying of his will, sanctifying,

of

of his affections, and fitting him to undertake and begin all his weekly labours in the feare of God, to direct them to the right end, and to perfect and finish them happily by Gods favour and blessing. If any man shall dare to deny this, we may justly feare that he is rude & ignorant of those heavenly and spirituall things, whereof all Gods people haue continually experience in themselves. And the constant practice of Gods people who in all ages haue observed and kept a weekly Sabbath holy to the Lord, and therby haue profitted in all piety and holinesse, will convince them of grosse blindness stupidity. Adam no doubt did every seventh day devote himselfe to Gods worship, and taught his first sonnes, Caine & Abell to bring their offerings to God, *at the end of daies* that is: every last day of the weeke, for that is the most proper sence of the words in the Hebrew text, *Gen. 4. 3. 4.* And so soone as the posterity of Seth began to multiply and increase they gathered themselves into a Church & were called the children of God, or Gods people, and hereby they were distinguished from the carnall and profane progeny of Caine, & then they began to invoke and call upon the name of the Lord, that is to worship God in publick assemblies, *Gen. 4. 26.* Whereas Adam, Abell and Seth, had invoked and worshipped God in their own private families onely, now the faithfull being multiplied did frequent publick assemblies, which could not be, but in set places, and at set times surely every weeke on the seventh day which God had blessed and sanctified.

Also after that generall Apostacy which came in by vnequall mariages of the sonnes of the faithfull with the daughters of the profane, & the destruction of the the old world with the flood. Righteous Noah who was saved in the Arke with his familie, immediatlie after began to observe the holy rest of the seventh day, for it is said; that the *Burnt offering which he offered on the Altar, of every cleane beasts and cleane foule unto the Lord was a sweet smelling sacrifice of rest*, that is sacrifices, of the sabbath. The Hebrew word in the text there used, with the emphaticall particle *ו* signifies the most notable rest, even the rest of the holie sabbath, wherein man resteth in memory of Gods rest, in the satisfaction of his people the Israelites before the giving of the law from mount Sinah, by Gods owne voyce, they did obserue the Sabbath & were admonished by Moses so to do, *Exod. 16. 23.*

And they who rested not, but went forth to gather Manna are reproved by God, as transgressours of his lawes and commandments ver. 28. And although we doe not reade of any Sabbath, kept by Abraham and the Patriarches before Moses, becaule the Church of the faithfull was but small, comprised onely in their families, which could not keepe any great and publicke Sabbath assemblies, worthy of record in the sacred History: Yet undoubtedly they had their set time as well as set place of Gods worshipping, even a weekly Sabbath according to the law, which God gaue to Adam when he blessed & sanctified the seventh day. But I shall more fully speake of these things hereafter. And here upon these grounds I conclude, that the assumption of this present argu: is manifest: And the conclusion which thence flowes is certaine, to weet: that the posterity of Adam in all ages are bound to this duty of keeping a weekly Sabbath Holy to the Lord.

3 *Argument.*

A third argument is drawn from the ground upon which God founded the Sabbath, and commanded the duty of keeping it Holy to himselfe. For if the ground of the duty stand firme, throughout all generations, and do belong to all men of all ages, as well as to Adam who had the commandment given to him, and the duty imposed on him by God. Then the dutie also belongs to all men of all ages vnto the end of the world. And whosoever do clayme any interest in the ground of the duty, and expect profit by it, ought to acknowledge that the duty belongs to them also, except they can shew some speciall dispensation from God Himselfe. Now the ground upon which God founded the Sabbath and imposed the duty of keeping it Holy, is such as doth equally belong to all men. For if wee cleave to the bare letter of the text (as diuers commonly doe) and take the ground of the Sabbath to be no more but this, that God finished the worke of creation on the seventh day, or hauing finished it and made every creature good & perfect before on the sixt daies, rested on the seventh from creating any things in the world. Then we must withall confesse, that this ground belongs equally to all mankind, for all men of all ages haue interest in the benefit of Gods creating the world, and making all things so perfect, that he had no more to do but rested on the seventh day. But if that be the true and proper grounds which I haue before laid downe and proved, to weet: Gods perfecting of the creation, which left all things good but mutable: by bringing in redemption which Christ promised, did on the seventh day, take upon him to perform in mans nature:

And



And God resting in the al sufficient satisfactio which Christ undertook, to make for man, and which saved God the labour of a new creation, & making new creatures, and of repairing by a mediation the breach which mans fall had made in the world; and so made for mans use. This ground doth belong to all mankind in all ages, we now under the gospel have as great, or rather greater interest in it, then Adam or the fathers in the old Testament. And by virtue of this promise of Christ, & by meanes of his undertaking to be mans Mediatour, and of Gods resting in his mediation, all living men, and all creatures made for the vse of man do consist, and haue them in being in this world. *Coloss. 1. 17.* and God by him (the word of his power being made man and fully exhibited a perfect Redeemer) doth sustaine and uphold all things. *Heb. 1. 3.* And although the circumstances of this ground, are with the times and ages of this world mutable, and there is a great change from Christ only promised and undertaking mans redemption, to Christ fully exhibited a perfect Redeemer in his resurrection: Yet the ground it selfe, even Redemption by Christ, is still the same: the promise of Redemption which was made to our first parents on the seventh day being the greatest blessing, which was revealed to mankind in the old testament, procured to that day the honour of the weekly Sabbath in all ages before the comming of Christ.

And the full exhibition of Christ, and the perfecting of Redemption in the resurrection of Christ, on the first day of the weeke, did merit, & procure to that day the honour of the Christian Sabbath in all ages vnder the Gospel: For God did not rest soe much in the undertaking of Redemption on the seventh day, as in the actual performance and full perfecting of it, on the first day of the weeke, the foresight of the full performance made the promise a ground both of Gods rest, and of the Sabbath in the old Testament. And if Christ had suffered, dyed, and been swallowed up of death and corruption in the graue, and had not gotten the victory ouer death, and all the powers of darknesse in his resurrection, then had we remained in our sinnes, & all our preaching of Christ, and all our faith in him had bene vaine. *1 Cor. 15. 17.* It was Christs resurrection which consummated the great work of mans redemption, and on the day wherein he arose from death, did he rest from that great worke, as God on the seventh day did from the worke of creation, and consecrated that day to bee the Christian Sabbath. But yet all this while Redemption both promised & undertaken and also actually performed

*Refur: doth  
rest y<sup>e</sup> day & ho  
of x<sup>p</sup> sabbath*

performed is the same common ground of the holy weeklie Sabbath: And Christ is the same Redeemer to all mankind, and the onlie mediator and Saviour. *Yesterday, and to day, and the same for ever. Heb. 13.8.* And the duty of keeping an holie weeklie Sabbath is grounded on him throughout all ages, who is the common Saviour, and Redeemer of all mankind. Therefore all men of all ages are bound to this dutie, & none exempted from it, in any nation age or generation.

4. *Argu.*

Fourthlie, that which God hath given to all mankind in Adam, for a perpetuall law to them of future benefit, which he hath promised and hath in store for them, that they are bound carefullie to keepe untill they fullie obtaine the blessing and benefit promised, for if he that hath given a pledge, doth take it away from them to whom he hath given it, this is an evident signe that he hath altered his minde and purpose of giving the benefit to them. And if they do at any time loose this which is the pledge, or wilfully cast it from them, they haue no evidence or token any more to assure them of the benefit, nor any-witnesse of the covenant, or signe wherby to challenge the blessing.

Now, the holie weeklie Sabbath is ordained of God, and given in Adam to all mankind to be a signe and pledge to them of spirituall and eternall rest in Christ, which they shall never fullie obtaine vntill the last resurrection in the end of the world: For the full rest & Sabbathisme whereof the Sabbath is a pledge, doth till then, still remaine for them. *Heb. 4.9.* and they shall not enter into the full possession of it untill the last resurrection. And Gods giving of himselfe unto his people to bee their God, which doth sanctifie them whereof the Sabbath is a signe, token, and pledge vnto them as he himselfe testifieth, *Exod. 31.13.* is not fully manifested, nor perfected untill they bee fully sanctified both in soules and bodies at the last day, and made fit to see and enjoy God to rest with him in glorie for ever. It is true which the auncient fathers haue observed and taught, that the old Sabbath as it was limited to the seventh daie of the week, was a signe of the spirituall rest of the faithfull from their own sinfull works, and of their steadfast rest upon Christ by faith, when they are regenerate and renewed by the holie Ghost, which is shed on them abundanlie through Iesus Christ vnder the Gospel. *Tit. 3.5.6.* and therefore that old Sabbath of the seventh daie of the weeke, is so farre fulfilled in Christ, and hath the accomplishment in him: But because the fulnesse of eternall rest wherof the weeklie Sabbath absolutely considered is the signe and pledge shall not be obtained vntill the

the last resurrection of the iust, when by virtue of Christs resurrection, their bodies shalbe raised out of the dust and be made like the glorious body of Christ, which they still expect in hope. Therefore the keeping of a weeklie Sabbath as a pledge of that perfect eternall rest, still belongs to all Gods people, and they are bound to keepe it on that day of the week in which Christ arose, which day by his resurrection is made a sure pledge that they shalbe raised vp in the perfect image and similitude of his resurrection.

Fifthly, that which is ordained by him and given to men, to fit them for eternall rest in heaven, & to be a speciall means to conduct & lead them in the right way therunto, and which of it selfe is very good, profittable, and excellent for that purpose. That Gods word and will, and every mans reason guided by the word, bindes him to obserue & keepe, and to hold himselfe constantlie and perpetually vnto it, vntill he comes to the end of his race, even the eternall rest in Heaven. This is a truth vndoubtedly. For the Scriptures command us to runne our race vnto the end, and to omit no meanes which may helpe to eternall life: and experience teacheth us, that the neglect of the ready way and meanes of gaining the pledge is the way to loose it. Now the keeping of an holy weeklie Sabbath after the best and strictest manner, by resting from all worldly businesse, so farre as our weaknesse and necessitie will suffer, and devoting our selves to Gods holy mediate worship, as prayer, reading, & hearing of Gods word both in priuate and publick assemblies, and to serious meditations of heavenlie things, is in it selfe one of the most powerfull meanes, to begit and increale faith, and all holy saving graces in us, and God hath ordained it, for to conduct and lead men on, in the right and readie way to eternall rest in heauen. Therefore Gods word, & will revealed, & every mans own reason guided by the word: binds all men to it in all ages, vntill they come to eternall rest in heave.

5 Argu-  
ment.

C H A P. 15.

THE First point being thus proved. The second thing before propounded followes: that is, to shew how farr, and upon what termes and conditions the sonnes of Adam are bound to the duty of keeping a weekly Sabbath by Gods commandement, giuen in the sanctifying of the seventh day here recorded in my text, where God is said, *to sanctifie*

*the seventh day*, that is: by giving man a law to keepe it holy. First for such sons of Adam as are borne and liue in the Church of God, & haue the means to know Gods word, & to obey his law: There is no questiō to be made, it is cleare that they are bound to know & to keep this commandement of God, and to seperate one day in every weeke, even that which God hath blessed aboue all the rest, & to deuote it to holy & heavenly exercises, ceasing from all worldly cares, labours, & delights, and so to keep it an holy Sabbath. First, as they are Gods creatures, & God hath thus far declared his mind & will, that men in imitation of him their God, who rested on the seuenth day, & also for the refreshing of themselves, their children, seruants, & cattell in their bodies, should rest from worldly labours: & for the comfort of our soules should spend it in holy & spirituall exercises, & in the worship of him their maker, and preserver: even the generall law of nature bindes them to this duty.

Secondly, as God hath revealed himselfe a Redeemer & Saviour of mankind by promising & giving Christ: So they are much more bound to keep all his commandements to the utmost of their power, especially this of the Sabbath, which God ordained to be a memoriall of redemption and eternall rest, to be found only in Christ promised on the seventh day, and in fulnesse of time given and exhibited. If they beleeeve that Christ is their redeemer, and that they are bought with the price of his blood, and are no more their own, but his, who hath bought them, this binds them to glorifie God with their soules, and bodies also which are Gods. *1 Cor. 6. 20.* And this they cannot do, except some time be set apart, at least one day in euerie week, to celebrate in holy assemblies, the gracious goodnesse, bounty & loue of God to them in Christ, & to sanctifie and fit themselves, for him in all their weekly works, and for the intending and seeking of him in all the labours of their hands, Thus much the Lord shews in his law giuen & expounded by Moses. *Deut. 5. 15.* Where he tells Israell, that he gaue his commandement to them of keeping holy his Sabbath, for this end, that they might remember their slavery in Egypt, & their deliverance by his mighty hand, & stretched out arme. Vpon which words wee must necessarily inferre, that if God bound them by his commandement vrging them and pressing often to keep the Sabbath day, for a memoriall of their deliuerance from temporall & tipicall bondage, & thankfulness to him for it, then much more were they & all Gods people still are bound, to keep holy the Sabbath day in thankfulness & for a memoriall of spirituall deliverance from sin, death, and Hel, and that on the day of the Lord Christ, wherein he is promised or fully exhibited.

Thirddie,



Thirdly, because there is none of all the Sonnes of men who live in the Church, and know the word & law of God, & discern their own frailtie but know how hard it is for them to continue in grace, & in the knowledge of Christ, & in the understanding of the misteries of godlinesse, without often exercises of religious duties, as well in publick as in private, & without much hearing & publick instruction in the word and law of God. Therfor every rational man must needs know & acknowledge himselfe bound by the light of reason, & his naturall appetite of his own happinesse, to use all means for continuance & increale of grace & of heavenly knowledg in himselfe needfull to salvation, especially this keeping of an weekly Sabbath which he findes by experience to be a means to hold him fast to Christ. But if any who liue & are borne in the Church, in such times & places wherein they haue sufficient means to know Gods revealed will and law for the keeping of an holy Sabbath weekly, do through negligence, & idlenesse, malice, or perversnesse remaine wilfully ignorant of this law & will of God, as well as diuers aliens. This shal in no case excuse them, neither doth it from the bond of this duty, no more then it doth fro the bond of any other laws of which they are wilfull ignorant, but God will punish them, both for their failing in this duty, & for their wilfull shutting of their eyes & eares and refusing to know his will & law. Now because a great part of mankind even of Adams posterity do liue out for the Church, & many nations for many ages even all pagans and Heathen infidels never heard of the Sabbath, nor of Gods word vvhich requires the vveekly obseruation of it. We are in the second place to consider, vvhether this law of God, and this his blessing and sanctifying, of the seventh day, doth in any respect bind them to this duty. And first that ignorance of the law doth not exempt them from the duty, it is manifest by plaine reasons.

First because they had means from Adam and their first progenitors to know this law, for when the earth was devided into severall nations and countries, the fathers and first founders of euery nation did know, that God had, in sanctifying the seventh day given this commandment to our first parents and their seed in their loynes: But they by wilfull neglect of this duty brought the law into obliuion, and their children rejoycing to follow their licentious waies, and to put farre from all thoughts of this duty, and all regard of this law, became wilfully ignorant of Gods will, yea they skorne to hearken to Gods word if it be brought vnto them.

*Heathens bound  
obscure of Sabbath*

Secondlie, no ignorance which is not invincible, but might be avoided by due care & diligence, can exempt a man from any dutie which God hath commanded all mankind to performe: Our Saviour tells us, that he which failes of his duty out of simple ignorance, and doth not his Lords will, because he knew it not, shalbe punished and beaten though with fewer stripes. Because God is the Lord of all, euerie man ought to enquire after & learn his will: And therefore Heathen people though they know not this law, shalbe beaten for neglect of this dutie, because they ought to know God, and to learne his will, who giues them life, breath, and all things. And if they who faile though simple ignorance, must be punished though in a lesse measure, then wilfull profaners. It must needs follow, that they are bound to the duty though not so strictlie, nor in that manner and measure as they who live in the Church, & in such times and places, where they know, or may know the law and word of God.

Thirdlie, all mankind even the most barbarous and sauage nations, as they haue their being, and all guifts of nature, from Gods creating hand and power. So they haue all these things continued vnto them by the mediation of Christ, and by a common and vniuersall virtue of him the Redeemer, they are vpheld in life and health and strength in this world: And Christ as Mediatour procures all these things to them, after a secondarie manner for his elects sake, which are either to spring after many ages out of their loines, or to receive benefit of their laboures in subduing the earth, making it habitable and fit for his people to dwell in, and so preparing a place for his Church, or the like. In this respect God is called *the Saviour of all men*, but especially of them that do beleeve. Of all, in as much as he preserues them innaturall life, but of the faithful, fullie and perfectlie in that he saues them from eternall death, and hell, and brings them to life eternall. And hereupon it is, that all things are said to be and to consist in, and by, and for Christ. Coloss. 1. 17. and hee is said to be a ranfome for all men, that is reaching to all in some measure, manner, and degree, even to infidels to obtaine common guifts for them, and to the elect perfectlie to redeeme them. Now they who partake the benefit of the Christ the blessed seed promised to Adam, they are bound to the dutie which God requires in thankfulness for it, and for a continuall commemoration thereof. Therefore all mankind even the most barbarous are bound to the duty of keeping an holie sabbath weeklie, though they do not know that which bindes them to it, and

and leades them to the performance thereof.

Fourthlie, Gods blessing of a seventh daie, and sanctifying it by his commandement given to our first parents, is as easilie to be learned, and knowne, and kept in memorie as many other things of lesse moment, which Heathen Infidels doe learne and know, and kepe in memory for worldlie respects. As for example, to measure the times of the world by Yeares, and Yeares by months, and months by weekes, and weekes, by seven daies, this because the Heathen finde to be verie commodious for worldlie and civill respects, therefore they are carefull to learne and remember it, and all such things. And it is as easilie and as possible to to learne and know Gods law, concerning a weeklie Sabbath, and they would and might learne it, if they were as carefull for their soules, and to serve God, as they are for their life, and to serve their owne lusts, and this world. And if they would travell, and send abroad into farre countries to learne heavenlie knowledge and holy beaviour, as diligentlie as they do to learne humane knowledge and worldly wisedome, art & skill, they could not be ignorant of Gods law, concerning the weeklie Sabbath: But they refuse to learne this, as they do to learne true religion, and shut their eyes against it, as they doe against the knowledge of Christ. Therefore as Turkes and other infidels, who haue Gods word professed in their Countries, cities and among them: though they cannot rightlie call vpon God, nor beleue in Christ without preaching of the word, which they will not looke after but skorne it: Yet they are bound to repent and beleue, and shall perish for rejecting and not vseing the meanes to git faith. So it is with other infidels further of, they shall perish for not using such meanes as are in their power, whereby they might come to know this & other duties which they are bound to performe in thankfulness for Gods gracious promise of Christ the redeemer, & for the commo benefits which they receiue through him.

## C H A P. 16.

**T**HE Third thing which I propounded concerning mans sanctification to the Sabbath, is the consideration of the duties wherein it doth consist, which are of three sorts. First some are such are common to all Gods people in all ages of the world, and they be duties which are necessary to the being of the Sabbath.

Secondly, some are proper to the Sabbath of the seventh daie, while the fathers under the Old Testament did expect Christ promised, and were to keep their Sabbath in memorie of the promise of Christ made to our first parents on the last day of the week. Thirdly some are proper to us who liue under the Gospel since Christ fullie exhibited a perfect Redeemer: & after the buriall of Moses, that is: the utter abolition of all legall shaddows together with the materiall temple of the Jews.

The duties common to all such as are necessary to the being of an holy Sabbath at all times, & they are three especiallie. The first is a rest & cessation from all secular affaires & worldly pleasures, except only such as are necessarie for mans welbeing, & cannot be omitted or deferred without great hurt & danger of mans health, & life, & of the life and safety of the creatures which God hath made for mans use. The second is sanctification of the Sabbath, with such holy exercises of religion & of Gods worship as God requires in that age, & state of the Church in which they live. The third is sanctifying of that day of the week which God hath blessed & honoured with greatest blessings, above all other daies, & wherein he hath more fully revealed his holines, & opened the fountaine of holines for the sanctifying of his people. Concerning the first, to wit: rest and cessation from all worldlie affaires & bodilie delights, there is a doubt made by some, whether it doth equally concerne all Gods people, as wel christians under the Gospel, as the fathers of the old testament. Divers are of opiniō that Christians haue more liberty & are not so strictly bound to rest from all worldly affaires, & bodily delights, as the fathers were befor Christ. But for the clearing of this point we are to note three specially things. First that rest & cessation from all secular businesse, & worldly pastimes is a dutie of the Sabbath which generally belongs to all men in all ages who are bound to keep a week ly Sabbath or holy daie by virtue of Gods sanctification of the Seventh daie. For first the very name (*Sabbath*) which God gaue to the day, signifies rest & cessation, & puts us continually in mind of this duty. And whosoever calls it by the name Sabbath, doth thereby acknowledge it to be a day of rest. Secondly, a maine ground of Gods first institution of the Sabbath, the rest from all workes of creation wherwith God rested in Christ the seventh day, who on that day was promised & took upon him to be mans mediatur (as hath been proved befor out of the words of this text. For Christ the son of God vndertaking to reparaire the workes of creatiō, which were defaced by mans fall, & to restore al his by another kinde



of work then creation, even by incarnation, obedience; suffering & satisfaction for sin in mans nature, & for the redemption of the world) did bring unto God the Creatour, rest & cessation from any more creation of new kindes of creatures. And upon this ground, even this perfecting of his worke of creation, by bringing in redemption, and in memory & for a signe of Gods resting in Christ promised, God sanctified the seventh daie to be an holy weeklie Sabbath, & bound man to this duty of rest on the Sabbath day from all secular businesse.

Thirdly, in all ages whensoever God repeated the law of the Sabbath, or vrged the oblation of it, either by Moses or the Prophets we shall observe that rest and cessation is enjoined, as *Exod. 20. 10. The seventh day is the Sabbath, in it thou shalt do no manner of worke. & Exod. 31. 14. thou shalt do no manner of worke therein. & Exod. 33. 2. Deut. 5. 14. whosoever doth any work on the sabbath shall surely be put to death. They might not gather manna on the sabbath day. Exo. 16. 28. they who went out to seeke Manna are called transgressors.* And all the Prophets which in after times made mention of the Sabbath, vrged rest, & blamed all servile & works which concern this life: as *Isa. 58. 13. Jer. 17. 27. Neh. 13. 17.*

Fourthly we in these later daies, haue as much need of rest & more then men in former ages, and the greater hopes and more cleare evidences of rest and glorie in heaven which we haue, do more bind us to rest from worldly cares, and to set our mindes on heaven where our hopes are. These are strong arguments to prove that rest vpon the Sabbath day, is a duty which generally belongs to all men in all ages, which the first thing serving to satisfie the former doubt & to proue the first generall duty.

Secondly, Gods sanctifying of the Sabbath, and his first commandment given to Adam for the keeping holy of the seventh day: binds all men, in all ages, to keepe a weekely Sabbath to the end of the vvorld, as I haue before proued, and therefore the duty of rest belongs to all.

Thirdly, they vvho hold the layv of the vveekly Sabbath to be but for a time, and that it is now abolished, they can shew no Scriptures to varrant their opinion. That place vvhich they object, *Coloss. 2. 16.* speaks not in the singular number of the vveekly Sabbath, instituted here in my text. For though the day bee chaunged upon vveightie reasons and good ground.

Yet

Yet the Sabbathisme still remaineth to the people of God, not onely the eternall, and heavenly, but also the temporall Sabbath on earth which leads to the heavenly. The words of the Apostle speake of those Sabbaths or holy daies of the Iewes, which were tipicall, and shaddows of things to bee exhibited in Christ, such as were the first and last daies of the Passouer, Pentecost, and other great yearly feasts. The word *Sabbaton*, being of the plurall number, implies soe much, and the naming of feasts, daies, and new moones which were shaddowes of the law, giue us just cause to conceiue that the Apostle intends onely the festiuall and not the weekly Sabbaths. Or if we should grant that the weekly Sabbath is meant, among the rest, which the fathers obserued on the seuenth day: Yet the Apostle calls it a shaddow, onlie in respect of the particular day of the promise of Christ, which day is a bolished, & giues place to the first day, in which the promise was fullie performed, and Christ became a perfect Redeemer actuallie, in his resurrection.

The Anti-Sabbatarians haue onely two objections which haue some shew and coulour of reason at the first hearing.

*Objection* - The first is, that if it had beene the minde and will of Christ, that the weekly Sabbath should be continued and remoued to the Lords day, vnder the Gospell, then would he either by himselfe, or by his Apostles, haue giuen some expresse commandement to that purpose, which they say, he did not.

*Answer* . To this I answere. First that our Saviour spake fully to this point, when he said, *that he came not to destroy, but to fulfill the law*. It remains therefore on their part to shew, that the Commandement of the Sabbath is no part of the morall law, or else they do but beate the aire and labour in vaine.

Secondlie, the Apostles themselves kept their holy assemblies, & ordained in all Churches of the beleeving Gentiles that publick assemblies should be kept and exercises of the holy Sabbath performed ordinarily on the first day of the weeke, as I haue before proved, from *Act 20.* & *1 Cor. 16. 1, 2.* And whatsoever they ordained was the commandement of che Lord *1 Cor. 14. vers. 27.* Thirdlie, while the first temple was yet standing in the daies of the Apostles, and Moses was not yet buried and quite taken out of the way: It was not convenient that the Apostles should chaunge the day of the Sabbath among the beleeving Iewes. Yea they themselves in Iudea and all places among the Iewes, kept the seuenth daie: among the Gentiles the Lords daie.

We never read that the Lords day was called a Sabbath in the Primitive times next after the Apostles, nor since, by any but onely by Iewish Sabbatharians.

Answer.

Howsoever these adversaries, put on a bold impudent face, to colour and countenance this objection: Yet herein publish a manifest untruth: For Ignatius immediatly after the Apostles saith. *That the Christians must keep their holy sabbath:* not after the manner of the profane Iews of those times, with excessiue feasting, dauncing, and such carnall sports and pleasures, nor on their seventh day: But on the Lords day, the day of Christs resurrection, which he calls the Queene and (supreme Lady of dales, as I haue formerlie shewed.

Saint Hilary saith; *Nos in prima die perfecti Sabbathi festinamus late* Prolog. in Psalm.  
*mur. i.e. We Christians reioyce in the festiuitie of our perfect Sabbath on the first day of the weeke.* St. Augustine in the 251. sermon, *de tempore.* Hauing rehearsed diuers notable blessings and prerogatiues which God of old honoured the first day of the weeke the Lords day, doth there affirme, that upon those grounds the holy Doctors of the Church, reweert: the Apostles. *Who were taught by Christ, and inspired by the holy Ghost in all things which they decreed and ordained, haue by their decreere-moned or rather transferred all the glory of the Iewish sabbathisme, vnto the Lords day.* And immediatly he adds this exhortation. *Let us Christians therefore obserue the Lord day, and let us sanctifie it so as of old the Lawgi-uer commanded the fathers concerning the Sabbath saying.* From evening to evening shall ye celebrate the Sabbath. And further he saith, *that if wee from the evening of the Iewes sabbath the saturday, to the evening of the Lords day sequester our selves from all Rurall workes; and all secular busines and devote our selves onely to Gods worship, then we rightly sanctifie the Lords sabbath according the wordes of the law: (Ye shall not doe any worke in it.*

Also Psalm. 32. He affirms that keeping of the Sabbath is one of the things which belong to the loue of God, and thus he exhorts every true Christian. *Ospera diem sabbati non Carnaliter, non Iudaicis delicijs, &c.* *that is obserue the day of the sabbath not carnally with Iudicall delicacies, for they abuse their rest, and rest to naughtinesse for indeede it is better that men should digge all the day then daunce as they doe: But doe thou meditate on the rest in God and doing all things for obtaining that, rest, abstaine from seruile worke.*

And in his 3. Tractate upon Iohn. He saith, *We are more strictly commanded to keepe the Sabbath then the Iewes: For we are enjoined to keepe it spiritually. Iewes keepe it carnally in luxury and drunkennes, and it were far better that their women should be busied in working all the day in woll, then dance. The true Christian keepe the Sabbath spiritually, by refraining from servile worke.* These and diuers other testimonies of the Auncients shew sufficiently the falshode and vanity of this Objection. And that in the judgment of the most godly and learned fathers, the law of God bindeth us to keepe the Sabbath holy on the Lords day weekly. It is true that some part of the seventh day was by reason of great multitudes of Iewes abounding in all countries, soe frequent and soe commonly known & called by the name of the Sabbath, & that name was so proper to the Saturday in those times, that if any had called the Lords day by that name, his wordes would bee understood by the hearers of the Iewes Sabbath, except he had expounded his meaning as those fathers before named do in their speeches before mentioned, And againe the Iewes were soe superstitious in observing their Sabbath, so contrarie to the Christian sanctifying of the Lords day, even with feasting, dauncing, and profane pomp, that the name of Sabbath through their abuse of it grew distastfull to godly Christians, even as in our time the old name Catholike; by reason of the Antichristian Papists, falsely vsurping and appropriating it to their Apostaticall Church and false religion, is growne to haue an ill sound in the eares of reformed Christians. And therefore the Auncients were very sparing in calling the name of the Sabbath, and seldome did they call the holy weekliere of Christians by that name, except onlie in case when they opposed it to the Jewish Sabbath, and preferred it farre before their carnall obseruation.

But whereas in this Objection the aspersion and reproachfull name of Jewish Sabbatharians is laid on all them who call the Lords day the Christian Sabbath, and urge the sanctification of it, by the law of God. This is a point of such notable impudency and intemperancie, that it deserues the scourge & whip of Ecclesiasticall censure & punishment, to chastise and correct, rather then any arguments of reason or divinity to convince such Raylors. For in the Homilies which are comprehended and commanded in the Articles of our Religion, by law established: the Lords day is frequently stiled by the name of Sabbath, even no lesse then eight times in one Homily, which treateth of the time & place of prayer.

And



And both there, and in the writings of the most godly diuines, and builders of our Church, Gods people are vrged by the law of God, euen the fourth Commandement to keepe holy the Lords day, for the Christian weekly Sabbath, and in our diuine service after the publicke rehearsing of that commandement in the congregation, are injoynd to pray in these words. *Lord haue mercy upon us, and incline our hearts to keepe thy law* And this you see the first generall duty of the Sabbath, to weet: Resting from worldly affaires clearly proved, and that while their is a Sabbath or weekly day of holy assemblies, either under the Gospel, all men are bound to obserue this rest.

The second generall duty necessarily to be performed in the keeping of the Sabbath is sanctification, which is by mens deuoting of themselves wholly to diuine worship, & such religious actions, as God requirs in the times of the Church in which they live, such as are publick assemblies for praising God, praying to him, preaching, reading, expounding, and hearing of his word, commemoration of his great works, and rehearsing of his promises for common edification. Also private prayers, and meditations on heavenly things, domesticall instructions and the like. All these are necessary Sabbath duties to be obserued of all men, in all ages, both under the old & new testament. First the words wherein Moses here in my text, describes Gods first institutiō of the Sabbath, proue this fully. For here it is said that God sanctified it, that is, set it apart for holy exercises in the performance whereof men do sanctifie it. For sanctifying is either by infusion of holinesse into the thing sanctified, or setting it apart to holy use and exercise, but it had no holinesse infused into it, as I haue else where proved. Therefore it was sanctified, by consecration, that is, setting apart to holy use.

Secondly, it is called the holy Sabbath, that is: such a day of rest as is to be kept *Exod. 16. 23.* before the giving of the fourth commandement as Moses shewes, saying. *To morrow is the rest of our holy sabbath to the Lord*, that is: this is a rest not of idlenesse, but from common affairs, that men may be exercised in holy duties onely.

Thirdly, in the giving of the law from mount Sina, God commands expressly, that all his people doe remember to sanctifie and keepe holie the sabbath, which cannot be but by exercise of holy duties, and performance of holy service and worshippe vnto God. *Exod. 20. 9.*

Lastly, in all the scriptures of the law, which speake of the sabbath in the old Testament, it is called the Lords holy sabbath. And sanctification

of it, is required as appeares, *Exod. 31.15. & 35. 2. Deut. 5.12.* And in the Evangellicall Prophets, which speake of the sabbath both of old, and also in the last daies of the Gospell, it is called the Lords Holy day. *Isa. 58:13. & 66:23:* and it is said, that all flesh, that is true Christians of all nations Shall from one Sabbath to another come to worship before the Lord & *Ezech. 44.24. They shall hallow the Sabbath.*

*Objection*

But here some perhaps will object. That none can truly sanctifie the Sabbath, nor performe any holy duty, who are wholly carnall, & unregenerate and haue not the Spirit of God dwelling in them, & sanctifying them, & such are many even in the bosome of the true Church. And therefore sanctification of the Sabbath, cannot be a generall duty performed by all men, nor required of all, but is a special duty proper to the elect Saints, who are truly sanctified, others were neuer able to sanctifie the sabbath and therefore it is not a duty which God can iustly require of all in generall.

*Answer.*

It is true indeed, that as a bitter fountaine & corrupt, can send forth no sweet and pure water, so no naturall man can performe a true & holy duty. Holines is a supernaturall giuft of the holy Ghost, and he it is who enables men to performe all workes which are eternally holy: But as ther is a two fold sanctification the one internal, which is the work of the holy Ghost in men; the other external, which is the consecrating & setting apart of things naturall and artificiall to be employed to an holy vse, and to supernaturall end, so also there are two sorts of holy exercise. Some which are eternally holy, as holy prayers and prailes and all workes of true piety, which onely holy men performe, by the power of the holy Ghost working in them and mouing them. Others are only externally holy, by outward consecration & seperation, because the are appointed to be done for holy use, & to be used in the worship of God, such are all outward religious duties, as sacrificing and such like performed by Hipocrites and carnall professours in the old Testament, such as Caine, Saul, and Elis wicked sonnes were. And reading, preaching, set formes of prayer, and gestures of worship performed by Hipocrites both before and under the Gospell. These later are in the power of Hipocrites and unregenerate men, who by a common giuft and generall grace are enabled to performe farre more in this kinde then they do, or are willing to do. Now though all men cannot performe the first, yet so farr as they are able they are bound to performe the later sort of duties, among which are the externall sanctifications of the Sabbath, as fre-

frequenting holy and publick assemblies, singing of Psalmes, joyning with the Church in publick prayers and the like: which as they are able to do, so they are bound to do, and if they refuse in such things to conforme themselves, they are punished both by God for disobedience to his law, and also by the Censures of the Church. The third generall duty necessarily required of all in the observation of the Sabbath is: That they keep for their holy Sabbath that verie day of the week, whether it be the first or seventh, which God hath blessed above all other daies with the greatest blessing, and which he hath sanctified above all other daies by more full relation of his own holines to the world, and opening of a more wide doore of holines for the sanctifying of all his people. Thus I prove. First most plainly from the words of my text, which describe Gods first institution of the Sabbath. First by blessing it above other daies with that greatest of blessings even the promise of Christ a perfect Saviour and Redeemer of mankind. Secondly, by sanctifying it in revealing his holinesse to man, and sanctifying man by his spirit & the promise and thereupon appointing it to be kept holy. As I haue fully before proved.

Secondly, the Lord God himselfe, both in giving the law from mount Sina, and often repeating of the fourth Commandement by Moses, still vrgeth the obseruation of the weekly Sabbath upon this ground: because he hath on that day Redeemed them out of the house of bondage with a mighty hand & stretched out arme. *Deut. 5. 15.* & in other places: for indeede on the Sabbath he redeemed them and sanctified the first borne to himselfe. *Exod. 13.* From whence we conclude, that Gods blessing of a day above other daies with greatest blessings, is a good ground for the keeping of it for his holy Sabbath, and so also is Gods sanctifying of it by more speciall holines. Thirdly it is manifest, that all extraordinary and yearlie Sabbaths which God commanded Israell to keepe holy such as the first and seventh daies of the feasts of the Pas-fover, Pentecost, & of Tabernacles were alenjoyed to be kept & obserued in memory of greater blessings given on those daies, and of Gods sanctifying them by more full revelation of his holines. And therefore much more is the obseruation of the continuall weekly Sabbath grounded upon greater blessings given, & holines fully revealed on that day of the week which is to be observed for the Sabbath: & in whatsoever age, time, or state, of the Church men do live, they are bound by the first institution of the Sabbath, and by the first law which God then gaue

for the keeping of it, as to obserue an holy weekly sabbath, so to obserue on that verie daie of the weeke, which God hath at that time and in that age revealed, and declared to be the day which he hath blessed and sanctified aboue all others daies of the weeke. As for example, while Christ was promised a redeemer of the world, and was not yet given, the day of the promise wherein he was first promised, and did undertake and begin to mediate for man, was the most blessed day which God had sanctified and blessed with the promise, which was the greatest blessing revealed and made knowne in the Old Testament. But when an other day of the weeke comes to be blessed with a greater blessing, even the giving of Christ, and the full exhibition of him a perfect redeemer, then is that the day which God hath sanctified aboue all daies; & then the law & the words of the first institutiōs bind me to keep that for the holy Sabbath. And thus you see the generall duties which God requires of all men in generall which are necessary to the being of the Sabbath, and with out which there can be no right obseruation of a weekly sabbath holy to the Lord.

## C H A P. 17.

THE second sort of duties now follow, to weet: those which were proper to the people of God in the old Testament, vnto which the Fathers were specially bound befor the cōming of Christ while he was yet only promised & not given a perfect Redeemer. They also though they consist in many particulars: Yet may be reduced to three chiefe heads. First to rest and cessation. Secondly to sanctification. Thirdly to obseruation of the seventh and last day of the weeke for their holy weekly Sabbath.

First concerning rest from all worldly affaires, and cessation from bodily exercises such as delight and refresh the outward man onely, and are directed to no other end, there are different opinions among the learned. Some hold that the fathers vnder the law, were bound more strictly to rest from bodily exercises and worldly affaires on their Sabbath, then Christians are on the Lords day under the Gospel, Inso-much that the strict bond of rest vnto which the law tyed them, was an heavy yoke, and apart of the bondage vnder which they groaned.

Others are of opinion, that their rest being no more but from worldly affaires & bodily exercises: seruing only for bodily delight & worldly profit, was the very same vnto which all Gods people were bound in



all ages, and are still under the Gospel. There are reasons brought on both sides: but all Scriptures and reasons being well weighed: I doubt not, but they may bee brought to agree in one truth: If only one thing wherein both sides agree, and which both mistake, be remoued, namely a concept which both haue of a more strict and religious exaction of rest and cessation, then indeede was required in the Sabbath of the Old Testament.

They who hold the first opinion, bring many testimonies of Scripture, which seeme to impose such a strict rest & cessation on the fathers, and the Israelites vnder the law, as is by common experience found to be an heavy burden, hard to be borne, and even intollerable. As for example, *Exod. 9. 16. 23.* Where Moses speaks thus unto Israell. *This is that which the Lord hath said. To Morrow is the rest of the holy sabbath vnto the Lord, bake that which yee will bake to day, and seeth that yee will seeth, and that which remaineth over, lay vp for you to be kept untill the morning.* Hence they conclude that the fathers were restrained from baking or seething any meate on the Sabbath day. Also verse 29. *Wher Moses saith Let no mā go forth of his place, but every mā abide in his place on the seuenth day.* Hence they inferre. That the fathers might not walke abroad on their Sabbath. Likewise from the words of the law. *Exod. 20. 10. In it thou shalt not do any worke,* they gather that the Israelites might upon no worldly occasion do any worke on the Sabbath day, not so much as make a plaister or medicine for a sick and wounded man. And so the learned Doctours of the Iewes vnderstood the law, and observed it, as they shewed by their reproving of Christ for healing a diseased person by a word onely and no other labour. Also *Exod. 31. 14. 15. & 35. 23.* all kinde of worke is forbidden under paine of death. *Whosoever doth any worke therein shalbe put to death, saith the Lord. Tea he forbids to kindle a fire through their habitations on the sabbath day, & Num. 15. 35.* The man that was found gathering stickes in the wüderneße on the sabbath day, was by Gods appointment stoned to death by the Congregation. & *Neh: 13. 17.* It was called profaning of the Sabbath, when men sould any wares or vitails, and when straungers of other nations brought in wares and fish on the Sabbath day to be sold. Also *Amos 8. 5.* They whose mindes were so set on the worldly affaires, that they longed, till the sabbath was past, and had their minde on selling corne and wheate. *The Lord sweares by the excellency of Iacob, that hee will not forget to reueng their doings:* From these scriptures diuers both of the Auncients, and later

later diuines haue concluded that the law of the Sabbath in respect of rest and cessation, which is exacted in the old Testament, with such rigour and upon such grievous penalties, was an heavy and intollerable burden, and therefore is abolished by Christ, in respect of that totall cessation and strict rest.

Others on the contrary doe hold, that as Christians haue more clear evidence & hope of eternall rest in heaven, and the spirit which makes the more spirituall, shed on them more abundantly through Christ, soe they ought to be more restrained from loue of the world, & from care of earthly things. And therefore by the law of the Sabbath are bound rather more strictly then the fathers in the old Testament, to rest and cease from all worldly cares, and all laboures, and affaires of this life, on the Lords day, which is consecrated by the resurrection of Christ, to be the weekly Sabbath of all Christians.

But if these Scriptures be diligently searched, and all circumstances well weighed. It will appeare vpon good reason, that both sides are mistaken, and that the forenamed Scriptures do not import any such rigorous rest or burden some cessation. For first of all, though the Pharisees, and other strict sects, and Rabbinicall Doctors, and expounders of the law, did of later times a little before, and at the appearance of our Saviour in the flesh, expound the law soe strictly in respect of the carnall and literall sence, that thereby they laid heavy burdens vpon men, as our Saviour doth charge them. *Matth. 23. 4.* Yet it was not so from the beginning, but even the Israelites themselves who lived vnder the law, as under a Scoolemaister, and under the rudiments of the world, they had liberty to go out of them places, and dwellings a Sabbath days journey, which was, as their Rabbinnes writes two thousand cubites, that is as some take it an Italian mile, & in the opinion of others two miles. And *2 King. 11. 6, 7.* It is recorded the Priests and people went in and out, to and from the house of the Lord on every Sabbath day.

They did also kindle fire for sacrifices & burnt offerings, which they did offer unto God double, morning and evening everie Sabbath daie, after they had killed and dressed the beasts, and this according to the strict sence and strained exposition of the Law, which the Scribes and Pharisees gaue of it, was a breach of the law, and prophanation of the Sabbath as our Saviour shewes. *Matth. 12. 5.*

Secondly, the scribes and Pharisees did not expound the law, as for bidding all bodily workes. For they do circuncise Children, & apply medicines

medicines to heale the sores of the Circumcised on the Sabbath, when it happened vpon the eight day after the birth of Children, as our Saviour also shewes, *Iob. 7. 23.* They led their oxen & asses to the water, and if a sheepe, or ox, or asse did fall into a pit they did pull it out on the Sabbath, because these were works of necessity. *Luk. 13. 15. & 14. 5.* And the chiefeft and strictest of the Pharises did make great feasts & invited many guests, & our Saviour himselve amongst the rest, who did not refuse to take part with them. *Luk. 14. 1.* & did obserue how the invited guests did choose out the chiefeft roomes ver. 7. Which shewes plainly that dressing of necessary and convenient meat was not forbidden by the law on the Sabbath day, neither did the Pharises so expound the law.

Thirdly for the places of Scripture before alleaged, let us take a particular view of them in order, and we shall see, that they are much mistaken. First that place *Exod. 16. 29.* doth not enioyne every man to keepe his place, and not to goe out of their campe to gather Manna on the seventh day, the reason prefixed shewes this plainly, to wett: because God gaue them on the sixth day Manna sufficient for that day & the seventh. The exposition which some make of the 23. ver. is very idle & ridiculous, namely that the Israelites were commanded to bake and seeth on the sixth day, that which they were to eate on the seventh. And therefore it was not lawfull to bake and seeth on the Sabbath. For Moses doth nor bidde them bake for the Sabbath which was the morrow after, but onely that which they were to eate on the present day, and to reserve the ouerplus, which they did not bake and seeth vntill the seventh day; and though they did so, and did not bake and seeth it: yet it did not putrifie neither were any worms therein, which had it been sodde or baked, for baking and seething do naturally and as an ordinary means preserve things from stincking and putrefaction.

In the next place the wordes of the fourth commandement (*in it thou shalt not do any worke*) they do not forbid religious workes which tend either to inward or outward sanctification of the Sabbath day, nor workes of mercy, charity, or necessity which are necessarie, for the safety and preservation of the life of man or beast. Though the perverse Scribes and Pharises out of their Hipocrisie did too stricly expound and interpret the law of the Sabbath against our Saviours doings, and held it unlawfull to Heale the sick on the Sabbath daie, though it were but by speaking a word: yet their practise which they received

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from the fathers of killing and offering sacrifices, circumcising their children, leading their oxen to the water to drinke, and drawing their sheepe, asses and other profittable cattell out of a ditch: did shew that they were taught from the beginning a contrary lesson, of more liberty, which our Saviour approueth, and thereby convinceth them of grosse error and Hipocrisie.

Thirdly, that place of *Exod. 3. 35.* where they are forbidden to kindle a fire in all their habitations on the Sabbath day, is not a generall commandement binding all simplie at al times: but a perticular precept binding in some cases, for they kindled fires and burned sacrifices twice every Sabbath, they also kindled fires to dresse necessary and comfortable meat *Exod. 12:16.* Where God forbidding all manner of workes on the Sabbath of the Passouer, which were commanded to be kept as strictly, and to be sanctified with holy assemblies and solemnities, as much as the weekly Sabbath, yet excepts that which is to be done in dressing necessarie meat. Wherefore the kindling of a fire here forbidden, is expounded by some Rabbines to be onely making of fires to burne malefactors. But indeed if we looke to that which followeth, it will appeare that Moses being about to summon the people to bring all materials, gold, silver, brasfe, iron, and other materials, and also silke, purple, and other stufte for the building of the altar, the tabernacle and all things therunto belonging, doth first call to their remembrance the law of the Sabbath, and doth giue them a charge from God that in building of the tabernacle, the place of his worship, they abstaine from all worke on the Sabbath day vnder paine of death, and that they doe not kindle a fire to melt gold, or silver, or brass, for the Altar or the arke, or any holie thing in the tabernacle. For God abhorres the breaking of his law, or prophaning his Sabbath vnder the pretence of building an House, or tabernacle, or altars to him. And this is no more then our builders of the famous Cathedrall Church of Saint Paul, in this city, are on our Lords day the Christian Sabbath, at this time bound to observe, and do obserue very strictly.

Fourthly the forbidding of all worke vnder paine of death, *Exod. 31. 14. 35. 2.* And the commanding of him to be stoned who gathered sticks on the sabbath day. *Num. 15. 35.* are not thus to be understood, that every breach of the sabbath by any bodily labour, was to be punished with death in all persons under the law ( though inded before God everie breach of every commandement deserues death, )



But that the open wilfull & presumptuous prophaning of the sabbath by any scandalous act, or by a comon practise was to be punished with death. This is plaine by the words next before going. *Num. 15. 30. 31.* where the Lord commands that he who sinneth presumptuously with an high hand, and so reproacheth the Lord. and dispiseth his word, be cut off from among his people, against which word and expresse commandement the man which was found gathering sticks on the sabbath daie, did presently sin, and committed wilfull transgression presumptuously, not through ignorance nor compelled by necessity, and therefore he was stoned for an example of terrour to all presumptuous transgressours. But as for others who did beare burdens, and sell vitayles not presumptuously, but either through ignorance or forgetfulness, or drawn by custome and ill example of the multitude in the daies of Jeremiah, and Nehemiah, they were not by the law put to death, but compelled by authority and rebukes, and by threatnings of wrath & judgments of God, to desist from profanation of the holy sabbath, as the places before named shew. *Neh. 13. Jer. 17. 27.*

As for them whole mindes are altogether carried away after buying, selling, and worldly games on the sabbath day, *Amos. 8.* they are threatned with no other wo, then that which belongs to all such as after the same manner, unhallow the Lords day now under the Gospell. Wherefore it is manifest that the fathers in the old Testament, had no heavy burden of strict rest laid on them by the law, but the same cessation from worldly affaires which they are bound vnto, is still required of us, and of all Gods people in all ages of the world. They were not restrained in time of war from works of necessity, as fighting against enemies, taking and destroying their cities, as we see in the compassing of Jericho seven daies together, one of which must needs be the Sabbath day. *Iosh. 6.* They might flee for their liues, and pull cattell out of pits, and do any other worke which could not be deferred vntill the next day, but present necessity required it for their owne safety, and for the safteie of their cattell and of other good creatures which otherwise were in danger to perish.

But suppose the opinion of diuers both auncient and late writers were true, to wheet. That the Isralites were bound to obserue a more strict and burdensome rest, and under greater penalties, then either the fathers before the law, or we who liue in the light and liberty of the Gospell: Yet this proues no more but onely that this rigour was apart

of the bondage and pædagogic of the law; wherewith they are hardlie pressed, for this end to driue them to seeke ease in Christ, and to long for his comming in the flesh. And this burden and rigour onely is abolished by Christ, together with the chaunge of the perticular day: But the substance of the Law still remaines and bindes all men to keepe the Sabbath, resting and ceasing from all worldly busines, except that which is of necessity & charity, even as the fathers were bound frō the first institution. The secōd principal head of which the secōd sort of special & proper duties which God required the fathers under the old testamēt, may be reduced, as sanctification, For ouer and aboue their resting from secular affaires, they were by Gods first institution of the Sabbath bound to sanctifie the seventh day, with holy and religious duties, such as God in that state and condition of the Church required, as an holie service and for heavenly and spirituall use, even for begitting and increasing of grace and faith in them, and for the fitting of them for the fruition of eternall rest. The sanctification of the Sabbath in generall belongs to all mankind in all ages, and that all are bound to it by a perpetuall law. As I haue proued sufficiently before. I am now onlie to shew the speciall and perticular duties of sanctification, which God required of his people in the Old Testament.

The first speciall duty of sanctification was the solemne commemoration of Christ the blessed seed, and of the promise of redemption by him. Unto this all the fathers fro Adam until Moses, & so to Christ, were bound by Gods first institution of the Sabbath and sanctifying the seventh day, vpon promise made of the blessed seed: For full prooue of of this: I argue thus both from Scripture and common experience.

Whensoever a day is set a part either by God or holy men, to be kept with solemnity because of some great blessing or deliverance given or promised, the chiefe thing to be observed in that solemnity, is a publick & solemne commemoration & rehearfall of the blessing & deliverance with joy & praise. Experience of all ages doth proue this. In the solemne feast of the Passouer, the chiefe duty of sanctification was the cōmemoration of Gods deliuerance of Israell from bondage in Egypt, by his mighty hand Arched out to smite Egypt, and his destroying Angel passing over all the houses of the Israelites, & slaying all the first borne of the Egyptians, & this deliuerance was the blessing, because of which God instituted this feast. *Exd. 13. 5.* The solemnitie of the feast of tabernacles for seven daies together was instituted by God, because of his pre-  
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servatiō of Israell in the wildernes forty yeares together without houſes or cities, in boothes & tents, & the chiefe thing which they were bound to obſerve in this holy ſolemnity, was the commemoration of that preſervation in the wildernes, by dwelling in boothes all the time of that feaſt, wherby occaſion was given to the to rehearſe vnto their childrē, & their child, were moved to enquire, learn, & bear in mind that bleſſing of Gods preſervatiō *Lev. 23. 43.* & ſo in al ages we find by experience, that the commemoration of the bleſſing upon which every feaſt was firſt ordained, is the chiefe duty in all the ſolemnity, as the cōmemoration and reherſal of Christs reſurrectiō in the feaſt of Eaſter, of the cōming down of the holy Ghoſt in the feaſt of Pentecoſt, of Christs incarnation in the feaſt of the nativity. And in our late yearly feſtivall for our deliuerance from the powder treaſon, the chiefe duty is the cōmemoration of that deliuerance. So that this propoſition is moſt certain & undeniable.

Now what the bleſſing of the ſeventh day was, becauſe of which God ſanctified, it to be the weekly Sabbath of the old teſtament, & alſo after by Moſes commanded it to be kept holy. As I haue largely before proued: euen the promiſe of Chriſt the Redeemer. And therefore it followes neceſſarily, that the firſt and chiefeſt duty of ſanctification of the Sabbath, which the fathers were bound vnto, was the commemoration of the promiſe of Chriſt & of redemption by him, which was the bleſſing wherwith God bleſſed the ſeventh day, and therupon ſanctified it: And becauſe from Adam untill Noah, Chriſt was promiſed to be the ſeed of the woman: And then he was promiſed to come of the ſeed of Shem, & afterwards Abraham was ſingled out of Shems family, & Chriſt the bleſſed ſeed was promiſed more ſpecially to come of his ſeed, euen of Iſaak the ſonne of promiſe, & of Iacob Iſaaks younger ſonne. And of all the tribes of Iſraell Judah was nominated. And of all the families of Iudah Davids houſe was choſen, & David received the promiſe that he ſhould be the progenitor of Chriſt. And all the Prophets in all ages in their Propheſies of Chriſt foretold: that he ſhould be made of the ſeed of David according to the fleſh.

Therefore the fathers from Adam untill Noah, and after him untill Abraham, Iſaak, & Iacob, their ſeed & poſterity in their ſeverall families, ſtill made a commemoration of Chriſt promiſed to come of them, in all their weekly Sabbaths. And when God had enlarged his Church in all the Tribes of Iſrael: & had by Moſes recorded the promiſe of Chriſt, that he ſhould be the ſeed of Abraham, &c. & after the Prophets had foretold that the Meſſiah was to come of Davids royal ſeed: then they were all bound to preach Chriſt.

and to commemorate the promise of him after a most solemn manner; to their publick assemblies on every Sabbath day. And this was a prime duty, and speciall worke of their sanctification of that day. As we reade *Luk. 16. 29. & Act. 15. 21.*

The second speciall duty was offering of Sabbath sacrifices, which were types and shaddowes of Christ, and of redemption and reconciliation of men vnto God in him. For as they did more solemnly rehearse the promises of Christ, so also they did offer more solemn sacrifices, & in a double measure both morning and evening everie Sabbath day, this God commanded by Moses to Israell. *Num. 28. 9.* And vndoubtedly Caine and Abell being instructed by Adam, did bring their offerings on the seventh day which ended the weeke, *Gen. 4. 3.* And Noah his pleasing sacrifice was a sweet savour of rest, that is a Sabbath sacrifice. *Gen. 8. 21.* As I haue largely before proved.

The third speciall dutie, was an holie assembly or holie convocation, which they were commanded to keepe on all other yearly festivall Sabbaths, so every weekly Sabbath day as we reade. *L. vii. 23. 38.* For although while the Charch & people of God, were but a small number, and dispersed in severall places and families, as in the familie of Melchisedek, and Abraham, and Lot, and afterwards in the family of Ish, and of the sonnes of Abraham, and Iacob before that Israell grew vp to be a nation, there were few publicke holy assemblies kept either on the Sabbath, or vpon any other occasion. The Godly fathers did onelie call together their houshold and families by themselves, and did command and teach them to keepe the way of the Lord, and to remember this Covenant, as is testified particularly of Abraham. *Gen. 18. 19.* and in another place. Where he is said to build altars and there to worshippinge God. As *Gen. 12. 7. & 13. 4.* as also it is said of *Iob. c. 1. 5.* That he rose up early and sanctified his seven sonnes, and offered vp burnt offerings according to the number of them.

Yet it is manifest that whensoever in any age, there was a great increase of Gods people, and an enlargement of his Church over a whole nation and countrie, the Sabbath was by Gods appointment sanctified with holy assemblies. After the birth of Enosh when the family of Seth began to increase and multiply, it is said, *that men began then to call upon the name of the Lord.* Or as some not unfittly doe translate the words, then they began to call men by the name of the Lord, that is: Adam and his sonnes especially Seth & his Children began to separate them-



themselves from the wicked and profane people of Caines race, and being gathered into a Church, were called the children of God, & Gods people, and did assemble themselves together in set places, and at set times every Sabbath day to worshipping God, and to call upon his name, as appears in the Fourth Chapter of *Gen. ver. 26*. Thus *Luther* and *Lunius* expound that place, & as the words will very well beare this exposition, so also both Scripture & reason confirme it. For *Gen. 6. 2*. The people of God who were gathered into the Church, & professed pure Religion in their assemblies, are called by the name of God, even the sons of God and by this title are distinguished from the wicked and profane, who are called the sonnes of Adam, that is carnall earthly corrupt men.

Secondly, it is manifest that Abell long before Seth and Enoch did worshipping God and call upon his name, and so undoubtedly did Adam and Seth before this time in their priuate families, and therefore here cannot bee meant the first beginning of mens calling upon Gods name, and worshipping him, but certainly the first beginning of Gods worship in publick assemblies of the Church in set places, and at set times even everie Sabbath day. As for them who translate this place, that when Enoch was born men began to profane the name of the Lord, they make way for diuers absurdities. First that calling upon Gods name is profanation of it. Secondly, that profanation began in the family of Seth, or at the least by the increase of his posterity.

Thirdly, that there was no profanation of Gods name committed by Caine and bloody Lamech before this time, contrary to that which is recorded before in this Chapter ver. 8. & 24. Where Lamech is brought in skorning of Gods threatnings. And as we haue some monuments of antiquity which shew that holie assemblies were observed as religious duties of the holy Sabbath from the beginning. So after that Israell became a nation, and God set up his Church and tabernacle among them, we haue most cleare and expresse commandements of God given by Moses to them and all their posterity, that they should do no servile worke, as appears *Levit: 23. 3. 7. 8. Num. 28: 18 & 29. 1. Deut. 16. 8.* And that the Priests and Levites together with the people assemble together in the Temple on the Sabbath day, it is recorded *2 King. 11. 5. 2 Cron. 23. 8.*

But I need not insist vpon further prooffe of this point. For everie man of reason must needs confesse, that no publick holy Sabbath duties can be performed but in publick assemblies.

The Fourth speciall duty of the Sabbath ( unto which Gods people under the law were bound; after the time of the law written by Moses, and the publishing of the promises in the Scriptures of the Prophets ) was the publick reading, and expounding of the law & the Prophets, by the Priests and publick teachers, and reverent hearing of them by the people. This is manifest by the places before named, to proue a-solemne rehearfall of the promise, to weet: *Luk. 16. 29. & Act: 15: 21.* And that on the Sabbath day. For as those Scriptures do shew that the promises of Christ were solemnly rehearsed. And out of Moses and the Prophets every Sabbath day. So also they shew that Moses and the Prophets were publickly read, and heard in their weekly holy assemblies, and by this meanes the people were taught, not onely in the promises and prophecies of Christ to beleue in him a redeemer to come: but also in all the righteousnes and duties of the law morall, and all the judgments, ordinances, & ceremonies of the law ceremonial, which was their Schoole-maister to lead them to Christ.

Wee haue also to this purpose another plaine testimony *Luk. 4. 16.* Where it is said, that our Sayiour as his custome was, went into the Synagogue on the Sabbath day & stood up to read, and *the booke of Isaiah the Prophet was delivered unto him.* And he read a place which was written concerning himselfe, and expounded it vnto them with the generall aprobatation of the assembly. Also *Act, 13. 15 & 27 verses.* It is testified, that the Iewes in their Synagogues on every Sabbath daie, had Moses and the Prophets read unto them publickely: both in forraine countries where they were disperced, and also at Ierusalem and in their own countrie. And that this was an auncient practise even from Moses, and in the time of the Iudges, and the Kings of Israell and Iudah, to reade the law in the holy assemblies, and to heare it read by the Priests we may gather from *Exod. 24. 7.* Where it is said, that Moses read the Covenant in the audience of the people, & *Dent. 31. 11. 12.* Where the Israelites are commanded to read the law in their assemblies, in the hearing of all men, women & children. It may also be collected from *1. sh. 8. 34. 35. Iudg. 18. 3. & 2 Cron. 17. 7. 8. 9. & 30. 22. & 35. 3.*

That it was in vse after the Captivity, the Historie of Nehemiah testifies *Nehem. 8. 4. & 9. 3.*

The auncient division of the five bookes of Moses into 54 lectures, that they might be read over once in every yeare, by reading one lecture every Sabbath, is a thing soe auncient, that we finde no mention of the

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author of it, & therefore it may be supposed to be from Moses the writer of those books. And the reading of a lecture also out of the Prophets every Sabbath, is recorded to be a custome long before Christs birth begun, by occasion of the Tyrant Antiochus who prohibited the Jewes to read the law of Moses in their Sabbath assemblies vnder the paine of death. As we read in the Apocripall History of the Macchabees lib. 1. c. 1.59. Whereupon they were forced instead of the Law of Moses to read lectures, out of the Prophets as Elias Leuita saith, and ever since that custome is retained and was in use in our Saviours daies *Luk. 4. 16.* Lexicon cold.

The fifth speciall dutie of sanctification, was the worshipping of the Lord, which as it is required of Gods people in private and upon particular occasion at all times: So publick upon the Sabbath day, and in all holy yearlie Sabbaths. The dutie of worshippe consists in confession of sinnes, prayers, supplications, lauding and praising God, singing of Psalmes, and offering of free will offering, and the like as wee read, *Neh. 9. 33. Levit. 26. 3. Deut. 5. 5.* Where confession & acknowledging Gods favours is called worship, and set downe for apart of it. & *Gen. 4. 26. & 12. 8 & 13. 4. and Psal. 79. 6.* Where the name of invocation and calling upon God by prayer is used by Synechdoche for all worship in in generall and *Exod. 15. 1. Iud. 5.* Lauding and praising God with singing of Psalmes, and holy Songs are rehearsed as a speciall part of Gods worshippe.

Now this worshippe of God by publick confession, prayers, and singing of praises, cannot be but in publick assemblies, and holy convocations which are especially kept on the Sabbaths, and therefore this worshippe must needs be a speciall duty of the Sabbath and one part of the sanctification of it. David also shewes this *Psal. 42. 3.* Where he saith that he was wont to go up to the House of God, among the multitude which kept holy day, with the voyce of joy and singing. And the 92<sup>d</sup> Psalm which is intituled a Psalm for the Sabbath day, doth proclaim it to be a good and necessarie duty on that day, *To give thanks and to sing praises to the name of the Lord, to shew forth his loving kindnesse and truth from morning to night, to Triumph in his works, to speake of them with admiration, and to declare his mercies and judgments and what a rock he is to rest on.* These are the most notable duties which Gods people were bound vnto, in their sanctifying of the seventh day in the old Testament.

The third and last principall head comprehending the rest of the duties, which did belong to the observation of the Sabbath in the old

Testament is the day it selfe which they were bound to keepe for their weekly Sabbath, that is the last day of the week even the seventh from the beginning of the creation. That this and no other was to be kept for their weeklie Sabbath in the old Testament appeares most plainlie by three things. First because it was the day which God blessed with the greatest blessing of al which were given and revealed before the resurrection of Christ, to weet: the promise of Christ & of the redemption of the world by him, & Gods entering into the Covenant of grace with man, & Christs open actuall undertaking to be mans mediatur & Saviour in whom the mutable worke of creation is perfected, and God is well pleased and resteth satisfied as I haue before proved.

Secondly, because as the fathers and Israelites obserued it according to Gods commandement in the first institution *Exod. 16*, before the giving of the law from Mount Sina: So in giving of the law to Israel & in the renewing of the Commandement by Moles vpon diuers occasions the Lord doth expresse require the keeping of the seventh day for his holy Sabbath: as we see *Exod. 20. & 31. 35.* & *Deut. 5.* Thirdlie, because not onely as the Prophets and holy men of God urged & taught all men to obserue that day vntill the comming of Christ. But also our Saviour himselve all his life time on earth, and after his death kept this Sabbath by resting in the ground. And the Apostles also while they liued among the Jewes and the tabernacle was yet standing, and Moles was not yet buried, did obserue & keep for orders sake the old Sabbath of the seventh day as appeares *Luk. 4. 16.* *Act. 13. 14.* and diuers other places.

#### CHAP. 18.

I Am come now to the last place, to the speciall Sabbath duties, vnto which all Christians are bound under the Gospell. In the right obseruation of the Lords day which is their holy Sabbath: And these speciall duties may be reduced to the common & generall heads before named. The first which come here to be handled in the first place, as the ground upon which the rest are builded, is the consideration of the particular day of the weeke which they are bound to keepe for their weekly Sabbath. This is that which is most controverted & called in question among the learned in this age, & therefore comes to be first proued and clearly demonstrated by testimonies and proofes out of the holy Scriptures, which being performed I proceed in the next place to the dutie



of rest, & will shew how far Christians are bound unto it on their weekly Sabbath the Lords day. And in the last place, I will come to the speciall duties of sanctification by which that day is to be kept holy to the Lord now under the Gospell.

First for the day it selfe. Some are of opinion that it is the same which was from the begining, that is: the seventh & last day of the week. This opinion is grounded upon the bare letter of the law, as it was given both in the institution, and sanctifying of the seventh day, & renewed againe in the fourth Commandement, and understood by the fathers in the old Testament. I confesse that the words of the law, if we take them as they were limited to the fathers, not considering withall how and upon what grounds and conditions God made the seventh day the weekly Sabbath, they seeme to favour their opinion. For if we conceiue no more but a mere cessation and rest of God from his works on the six daies created, to be the ground of the law, then we may also conceiue that the law of the weekly Sabbath binds all mankind to that particular day in all ages, because the ground is the same to all men & equally belongs to all men, in all times to the worlds end.

Others are of opinion that the law of the Sabbath, being but a mere ceremoniall law is abolished by the coming of Christ, and bindes not us under the Gospell to any particular day. And that it is free for the Church of God, to appoint any day for their holy assemblies, and that Christians haue no Sabbath, neither are bound to keepe any such rest as the law required in the old Testament.

Others hold that the law of the Sabbath is naturally simply morall, in the generall nature of it as it requires a weekly Sabbath to be sanctified and kept holy, and that the particular determination of the daie is an honour and prerogatiue which belongs to Christ the Redemer who is the Lord of the Sabbath. And that it was the purpose of God from all eternity and in the first giving of the law, as to consecrate the seventh day in memory of God perfecting all the works of creation, & resting from them on that day, so also to consecrate by the resurrection of Christ, the first day of the weeke to be ever after the weekly Sabbath in honour and memory of the worke of redemption, which on that day was fully perfected by Christs rising from the dead, and entering into that state of glory, in which he rests for ever, hauing no more to do for the ransoming and redeming of mankind. Gods justice being full satisfied.

The first of these opinions being grounded vpon a carnall vnderstanding, and imperfect sence of the words of the law, hath but a weake and sandy foundation, and because as the first authors of it were blasphemous hereticks which erred in diuers fundamental points of christian faith and Religion: Soe also the reuiuers of it, are either cursed Anabaptists, or men who doe not rightly vnderstand the law nor the groundes and conditions vpon which it requires an holy weekly Sabbath. Therefore it is justly hated and rejected as a Jewish error, & the maintainers thereof haue in all true Christian Churches of all ages beene branded with the name of hereticall and Iudaicall Sabbatarians. And I need not spend any precious time in confuting it, and the frivolous fallacies by which it is maintained.

The second opinion being too rashly conceived, and vnadvisedlie professed and held by some godly Divines of the reformed Churches, who in this point do much contradict themselves, also being an unsound opinion and therefore well relished by Popish Schoole-men, malicious Iesuites, licentious Libertines and men of profane hearts, hath no ground in the Scriptures, nor any sound Orthodox writings of any auncient fathers: Yea bringing great confusion into the Decalogue which is the summe of the morall law, and laying a foule staine vpon our Church which hath appointed the commandement of the Sabbath, to be read among the tenne Commandements, and enjoynes the people to pray that God would incline their hearts to keepe that law, as well as all and everie one of the rest. Therefore I shall not spend any time in the confutation of it: The arguments which are brought for the confutation of the contrary truth, will sufficiently raze and vterly abolish it, out of the hearts of all true Christians.

The third opinion is most agreeable to the holy Scripture, and the common Doctrine of the Orthodox writers both of auncient and later times, especially of the most godly and learned in the Church of England, who haue heretofore written learned treatises of the Sabbath, and expositions of the ten Commandements of the Decalogue. And therefore I wil bee bold here againe to commend it to you for an undoubted truth, which I haue abundantly proued & confirmed by many demonstratiue conuincing arguments already, partly in that large search which I haue made before into the nature of the law of the Sabbath, and that description which I haue made of it, but most fully in that passage where I proued the change of the day by the resurrection

tion of Christ from the seventh to the first day of the weeke now vnder the Gospel, and brought diuers arguments to shew that the law which God gaue for the keeping holy of a seventh day in every weeke (at the first institution of the Sabbath here in my text; and renewed againe on mount Sina, and giue of fen in charge by Moses to Israell) doth now as strictly binde us to keepe an holy Sabbath on the Lords day in everie weeke, as it bound the auncient people of God in the old Testament to keepe the Sabbath of the seventh day.

But for the confirming of your hearts in the beleife of this truth, and in the knowledge of this duty. I will not multiply any new arguments, onely that you may more firmly retaine it in your memories and still beare it in minde, that you are in conscience bound to keepe only the Lords daie and none other for your weekly Sabbath in these times of the Gospell: I will briefly touch and explaine some principall heades which haue beene before laid down at large and in ample manner. The summe whereof is this; Namely: That although the law of the Sabbath is not a law of nature in that rigid sence in which some do conceive it, that is a law written in mans heart expressly and distinctly in the creation which by the mere instinct of nature, and direction of naturall reason did lead man to keepe everie seventh day of the weeke an holie Sabbath to the Lord. But that indeed it came in after mans fall together with the promise of Christ, and therefore is more fitly called a law of grace, and a Positiue Evangellicall law requiring duties of obedience to God which chiefly and especiallie tend to begit grace & and increase holinesse in men. Yet it is not simply Positiue, nor soe Evangellicallie morall, but that it may in some sence and respect be called naturall also. For first it requires some duties of obedience which in their owne nature are Good and profittable, though the law giuer had not by expresse commandement revealed his will that they should be done, such is the giuing, no wof rest & intremission of bodilie labour and toile, to our bodies and to the bodies of our servants and labouring cattell one whole day in everie weeke ouer and besides that which they haue in the time of sleepe in the darknesse & dead of the night. This is according to naturall reason and common equitie.

Secondly, it commands some duties of Gods Worship and service which man by the law of nature was bound to performe in his innocency and which are naturally morall, as lauding and praising God, and giuing to him all honour and reverence in the most solemn and publick maner.

Thirdly, it commands such holy spirituall works of grace, & such duties of sanctification, as in their own nature worke to the sanctifying of men more & more, & to make them capable of eternall rest in heaven, & of the full fruition of God. As for example: Meeting upon a set daie in everie week in holy assemblies, for to heare & read Gods word, publick instructions, exhortations, & mutuall provocations to piety, sanctity & Christian charity. Fourthly, the patticular day of the week which the law commands to be kept for an holy Sabbath, is separated upon such a just ground & reason in the first institution of the Sabbath, and blessed by God with such a blessing aboue other daies of the week, that whosoever knows the law & true intent & meaning of it, & rightlie understands the ground of the Sabbath mentioned in the law, he must by the light both of nature & grace, be forced to confesse & acknowledge the particular day which the law commands to bee kept an holie Sabbath both in the old & new testament. For the law doth not command one day in seven to be an holy rest simply & merely for the pleasure of the lawgiuer, because he would haue it soe, & for no other reason: but for very good reason & upon a ground because he dignified the day of the Sabbath & blessed it aboue all other daies with a singular blessing: & our owne reason doth tell us, that the particular day of the weeke, which hath in it the true reasons & the honour & blessing of the sabbath, it ought by the law to be obserued for the holy sabbath & none other, while it retaines that honour & blessing, & hath the true reasons properly annexed to it. Now it is most manifest to all who read the Scriptures, & are well exercised in Gods word & law: That as the seventh & last day of the weeke was blessed, honoured & adorned by God with the greatest blessing which God gaue to the world in the old Testament, to weet: the promise of Christ the Redeemer of the world, & Gods entring into the Couenant of grace & of eternall life & salvation with man, also Gods perfecting of the whole worke of creation, by revealing & giving in promise the worke of Redemption, & his resting in Christs mediation on that day vndertaken & begun. And therefore every reasonable man must by his own reason be induced, & lead to acknowledg that day the fittest & most worthy of all daies in the week to be the holy Sabbath, & to be spent in thankfull commemoration of Gods free loue & bountie to mankind. During the whole time of the old Testament before the comming of Christ. So likewise God hauing now under the Gospel transferred this honour to the first day of the weeke



week, that is become a blessed day above all other daies, being blessed of God with a blessing farre more excellent then that of the seventh day, to weet: the actuall performance of the promise by giving & exhibiting Christ a perfect actuall redeemer in his resurrection without which resurrection all our preaching of Christ, & all our faith in Gods promises would prove vaine as the Apostle proueth. *1 Cor. 15.* Therefore every man must out of common reason & equity conclude, that together with the ground & reason of the Sabbath which God hath now removed from the seventh to the first day, he hath also removed the honour & festiuall solemnity of the Sabbath. Also his first law which enjoineth man to keep that day for the holy Sabbath which God hath blessed with the greatest blessing, doth bind all Christians to obserue the Lords day for their weekly Sabbath under the Gospel: And in a word that it were a thing most vnequall & unjust, if a man or any Church should goe about to set up for the weekly Sabbath any other day which God hath not dignified & honoured with so great a blessing. Now upon these promised reasons, I hope it appeares manifestly. First that though the Commandement of the weekly Sabbath is no dictate of nature: but a positive Evangellicall law: yet it doth by common naturall reason as well as by the light of grace direct every reasonable man to the particular day of the weekly Sabbath as to the seventh day in the old Testament, so to the first in the new Testament. And no reasonable man can deny it to be the most equall which this law binds men unto, but vpon the true grounds of the Sab: well weighed & considered must be forced to confesse, that as the seventh day was most worthy of the honour of the Sabbath, & had it before Christs full exhibition in his resurrection, so ever since the Lords day the first of the week is become the true Sab: of Christians, & none hath power to giue that honour to any other day. Secondly, it is here manifest: that though Christ the sonne of God made also the son of man, & mans redeemer is the Lord of the Sab: & the determination of the particular day of the week depends on him, and none other haue the honour & prerogative to appoint the particular day, but he only. Yet we must not conceiue that Christ by his bare will lets downe the particular day, & that the day is to be obserued only because of his bare will & commandement, & that any other is as fit & worthy as the seventh, & the first if he would be pleased at any time to command the same.

But we are to hold th: Christ is the Lord, of the Sabbath, & hath the determinatiō.

of the particular day depends on him the Redeemer, onely because the holy Sabbath is founded and builded upon him, and in him alone are to be found all the meane and essentiall grounds and reasons both of the Sabbath and alsoe of the particular day wherein hee requires that it should be obserued. If he had not undertaken mans redemption from death and hell, and mans exaltation to eternall rest and glory, there had beene neither any place for mans keeping of a Sabbath nor anie use of it to fit him for heaven or to be a pledg of eternall rest in heaven. If God had not on the seventh day promised Christ the blessed seed to redeeme man from death, to purchase life for him, and to continue to him the benefit of the creatures, and to perfect his creation. Surely it had not been the most blessed day of the weeke, neither would God haue instituted it to be a weekly Sabbath at the first, and soe to continue untill the comming of Christ. And if God had not raised up Christ on the first day of the weeke, and so exhibited him a perfect redeemer; and fully performed his promise.

Then the first day had not beene made a more blessed day then the seventh and all other daies of the weeke. And the Lord Christ would never haue made that day of the weeke his Sabbath alwaies after, neither would his holy Apostles by inspiration of his spirit being moued to call it the Lords day, and to obserue it, and teach others to obserue it for their day of holy assemblies for the performing of all holy Sabbath duties. And thus we see Christ is the Lord of the Sabbath, and so determines the particular day of the weeke, not by his bare will & word, but by bringing in such blessings on the seventh or first day of the week, as made the one of them most worthy under the new testament to bee the holy Sabbath, to be kept and obserued of all Gods people, vnto the observation whereof they are justly lead by the light both of grace and nature: And it is not either in the power of man or any other creature or in the iust will of God, or agreeable to the will of the Lord Christ and the wisdom of his spirit to appoint any other day for the weekly Sabbath, but onely the day of the Lord Christ, that is the day of him promised in the old, and the day of him fully exhibited in the new Testament. The first of which and no other the fathers were bound to keepe for their holy rest of old. And the later and no other is our weekly Sabbath and the due obseruation of that particular, is the first speciall Sabbath duty of all Christians under the time of the Gospell untill the last resurrection.

The second sort of speciall duties vnto which all true Christians are bound unto, in their obseruation of the Lords day, which is the christian Sabbath, are the duties of rest & cessation from all worldly affaires which now follow to be handled in the next place. Concerning which I finde much diuersity both of opinion and practise, not only betweene true Christians of the reformed Churches, and Antichristian Papists & other hereticks, but also in the reformed Churches among themselves. First for the Church of Rome, and all that are of her faction devoted to her superstition and Idolatry, and marked with the marke of the beast which beares up the Romish Babylon, though diuers of their learned Scoole-men haue heretofore maintained a very strict obseruation of rest on the Lords day. Yet now in later times both in Doctrine & practise they are growne very desolare, especially the Romish Catholicks which liue among us, turning the Lords day into a day of liberty, and spending a great part of it in sports, plaies, revelling other bodily exercises which are carnall, fleshly, prophane and impious.

As if so be their irreligious prophanenesse were at strife with their Idolatrous religion. and at great emulation contending which should out go & ouer runne the other in carrying them with greater speede to hell. Yea to shew and make it manifest to the world, that the Romish man of sinne is that great Antichrist, which exalts himselfe aboue all that is called God, euen aboue the true God, & the Lord Iesus Christ whose vicar he in hipocrisie makes himself. The Church of Rome doth teach and urge her Uassals to keep yearelie holie daies most strictly, which are of her owne devising, which the pope hath commanded to be observed in honour of his Cananized Saints: & in the mean time opposeth with many great profanations the Lords day, which the Lord hath consecrated by his resurrection. Which day being blessed by God with the greatest blessing aboue all other daies of the weeke, is by the law vvhich God gaue from the beginning, commanded to bee kept for the Lords holy Sabbath vveeklie.

Secondly, there are of the hereticall faction of the Anabaptists, Antimonians, families & other such prophane Sectaries, which make little of any law of God or man, saying onlie the dictate of their faniticall pirir. And lest the commandemēt of the vveekly Sabbath least they should seeme to be subject to Gods law and to be his (servants vvhich they account slauerie) and not absolute Libertines and sonnes of Beliall vvhich haue cast off the Lords yoke. These esteeme and obserue no daie

at all, but according to their ownfancie, & make the Lords day so far as they dare for feare of men a market day of buying and selling wares, & a daie of labour, and of bearing and carrying out burdens as they well know who haue bene at Amsterdam where such heretickes and sectaries are tolerated.

Thirdlie, among Christians of the reformed Churches there is a difference both in Doctrine and practise. Some of the reformed Churches, who out of their extreme hatred to Popish superstition, and to all Popish rites and Ceremonies, being unwilling to retaine any thing which was used in poperie, except there bee some expresse Commandement or example for it in the Scriptures, especiallie of the new Testament, and labouring to overthrow the whole Hierarchie and gouernment of the Church by Bishops, & all bodily rites: they do in the heat of their zeale so violently set themselues against Popish superstitious holie dayes, that they goe about to take away all obseruations of daies, and they haue proceeded so farre, as to deny that any either weekly Sabbath, or yearelie set feast, ought to be kept holy by any speciall law or commandement of God. They teach that the Sabbath as it was commanded to be kept of old, was a mere ceremoniall & shadow of things which are accomplished in Christ, and that is now abolished. But because it is a thing necessary for the hauing of holy assemblies, and for good order in the Churches, that there should be a set day either a seuenth or sixth day of eight dayes: And because the law of nature requires that Christian people should haue some daies of rest from hard labour for the refreshing of themselves, and their seruants and cattell: therefore the Church of God may appoint any day of the weeke. And in honour of the resurrection of Christ on that day, hath from the time of the Apostles agreed to keepe that day for the Lords day, not out of any opinion that God hath blessed & sanctified it aboue all other daies of the weeke, but onely for good orders sake, and that it is lawfull for Gods people, after publick exercises of religion and some needfull rest and refreshing, to use necessarie laboures and bodily recreations; which in themselves are not sinfull and unlawfull, neither do hinder publick duties of religion and of Gods worship.

But on the contrarie it is the common doctrine of the most godly and learned in the Church of England, ever since the reformation of religion held, maintained & taught, that although Christians are by Christ freed from the obseruation of the seuenth day, which was the Sabbath



of the old Testament, and from that servile bondage and rigorous rest which the law literally and carnally understood did impose on them, or rather they by their carnal exposition & wresting of the law did impose on themselves, as not kindling of a fire, nor liberty to heal the sick, nor to do any worke of charitie and necessity on the Sabbath day, which could not without danger be deferred. Yet they are bound by the law which was first giuen here in my text, and after by Moles and the Prophets, to keepe in everie weeke an holy rest, and that on the first day which is the Lords day, because God hath blessed it with a blessing about all other daies, even by exhibiting Christ a perfect redeemer in his resurrection, and hath thereby consecrated that day to be his holie sabbath. And that all bodilie laboures, sports and recreations, and all worldly negociation, are by Gods law strictly prohibited now under the Gospell, as they were in the daies of the Patriarches, and Prophets, and under the law. Because indeed and in truth they crosse the holie purpose of God which he hath manifested in his law, and are impediments of those holy exercises, which are required in the sanctification of his holie day.

This doctrine and practise I hold to be the best, and this we are all bound to receiue and imbrace and to cleave vnto it, not onely because it is the Doctrine of our Mother Church, commended to us in the book of homilies, established by diuers lawes statutes and constitutions still in force: but also because it is most consonant to the sacred Scriptures, the precepts and practise of the Apostles, and to the common Doctrine of the purest and most holy Orthodox of the aunient fathers in the Primitive times, and ages next succeeding after the Apostles, as by Gods assistance as I shall make cleare and manifest.

In the justifying & proving of this Doctrine, and in laying open the speciall duties of Christians which concerne rest and cessation from all worldly negociation, and bodilie laboures, on the Lords daie which is the Christian Sabbath: I will shew: First of all. That rest and cessation from all bodilie laboures about the worldlie businesse, and from all servile and and earthlie workes which concerne this fraile life, is a necessarie dutie which God requires by his law of all Christians on the Lords daie, which is their Holie weeklie Sabbath vnder the Gospell.

2. That Gods law rightlie understood doth in respect of rest from worldly cares, and all bodily workes and pleasures, as strictly binde us vnder the Gospell on the Lords day as it bound the fathers upon their

seventh day in the old Testament. 3. I will shew how far Gods word & law doth allow of bodily exercises which concerne this life, and how farre in such exercises we may goe with good warrant: upon the Lords holy Sabbath, and what exercises are condemned in the word of God.

## C H A P. 19.

**F**OR the full prooffe of the first point, there are many strong and invincible arguments grounded vpon the word and law of God, upon the generall consent of Orthodox divines both auncient and moderne, even upon the confession of them who in this point much differ, and seeme to deny that the Lords day either is, or ought to be called a Sab.

1. Argu.  
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The first Argument is drawn from the words of the law, which forbids all workes to be done on the Sabbath day either by man himselfe, or his children, servants, or cattell, as *Exod.* 20. 10. *Dent.* 5. 14: where it is said. *In it thou shalt not do any worke thou nor thy son nor thy servant nor thy cattell: & Exod.* 35. 2 *Leuit.* 23. 7. *Yee shall do no servile worke therein, whosoever doth any work therein shall be put to death.* The reasons why the Lord requires rest from all servile worke on the Sabbath day are two.

First because he who is the Lord, our God and our Redeemer, hath on that day rested from his worke, and him we ought to imitate if we will enter into his rest. Secondly, because he hath blessed the day which is his Sabbath aboue all daies of the weeke, and wheresoever the causes and reasons stand firme, there the law is still in force. Now this law of the Sabbath doth reach to the Lords day: (As I haue proved before) & the reason vpon which it requires rest from servile works are much more to be found in the Lords day which is the Christian Sab: then in the Old Sabbath of the seventh day. For in it Christ who is God ouer all blessed for ever, and who is our Redeemer from a greater then Egyptian bondage, even the slavery of sinne, death and hell, and the Diuell, hath rested from the great worke of redemption as God the Creatour did on the seventh day from the worke of creation. And this day is now by Christs resurrection in which Christ perfected mans redemption, blessed with a blessing farre more excellent then any wherewith God blessed the seventh day. Therefore this is the Sabbath now under the Gospell, & in it God requires of us by his law a rest & total cessatiō from all servile works. Secondly whatsoever day is the Lords holy day, & a day of holy convocations & assemblies that is a Sab: of rest from all servile works & worldly busines, this is manifest *Exod.* 12. 16. & 31. 15. & 35. 2: & *Leuit.* 32. 37: which places do plainly shew, that every day which is holy to the Lord

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2. Argu.  
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and a day of holy assemblies, is a Sab: of rest, & no worke may be done therein. And so likewise in all the law & the Prophets every day which is a day of holy convocation, & an holy day is called a Sab: & day of rest from our own works & pleasures & every Sab: is called the Lords holy day, for these two are *termini convertibiles*, termes which may be naturally affirmed one of another, as appears *Neh. 9: 14: & Isa: 58: 13*: Now the Lords day in the time of the Gospell is the chiefe of all holy dayes among Christians: It was sanctified & observed by the Apostles for their day of holy assemblies from the first publishing of the Gospell among the Gentiles, on that they did meet together to heare the word & to receive the sacrament of the Lords supper *Act: 20: 7*: And on that day St Paul ordained that the collections & offerings should bee made for the Saints *1 Cor: 16: 12*: which were things proper for holy & publicke assemblies: So St: John calls it by the name of the *Lords day: Revel: 1: 10*: that is, the day which is universall, sacred, & holy to the Lord in an high degree. For whatsoever things haue the Lords name named on them, are such, as all confesse & many examples of Scripture proue abundantly: All the auncient fathers & docters of the Church who immediatly & in the next ages succeed the Apostles, do proclaime it to be the chief holy day of Christians; even the Queene & supreme Lady of dayes: So *Ignatius* calls it as I haue often before noted: also the day of their holie assemblies wherein they did come together to preach, read, expound, & heare Gods word, to worshipping God, to pray & to praise God with their one voyce, to receive the Sacraments and offer up almes. So *Iustin Martyr* affirms: The rest of the most learned fathers, as *Basill, Nazianzene, Chrysostome, Hierome, & Austen*, do all extoll it for the Lords high roiall holy daie, the chiefe, primate, & first fruites of daies, as the learned of all sides know & confesse, even *Calvin*, & his followers, who made a doubt & scruple of calling it the Sab: or observing it for a Sab: of holy rest by any warrant from Gods law. Therefore none can with any good reason deny, that one maine duty of this day is rest from all earthly workes.

Thirdly, wheresoever there is as much use of holie rest & cessation fro all worldlie affaires, as there was of old when God first gaue, & afterwards repeated and urged the law of the weekly Sab: there a Sab: of rest ought to be kept weeklie even by the Com: of God. This is truth & undeniable. For no laws of God commanding things which are but types & figures, are at any time abrogated, vntill the things commanded cease to be of use as the Apostle shewes in the 8 9: & 10 cap: of *Heb*:

3. Argument.

Now Christ who is the body and substance of all types and shadowes, hath not by his coming so fulfilled the rest of the weekly Sabbath, but there is as great, as holy and as necessary use of it to us Christians, as there was to the people of God in the Old Testament.

First, we haue as much and more need of refreshing our weak bodies, and the bodies of our servants and labouring cattell then they had, by keeping a weekly Sabbath, for we are grown farre more weak and feeble, and of shorter life then they were.

Secondly, we haue as great neede of seperating, sequestring, and recalling our minds and affections from all worldly cares negociations, and pleasures, that we may haue pleasure and freedome to worship and serue God, and devote one day in everie weeke to publick assemblies for our edification in grace faith and holinesse. For we are more full of infirmities, and doe decay and grow corrupt more and more, as all the world doth, and haue need of all outward helpes more then they.

Thirdlie, as rest from all workes and labours which concerne this life was necessarie and of great vse to Adam, and al the fathers, to withdraw their hearts and minds from placing their felicitie and seeking happinesse in this world, and to put them in remembrance, that (being fallen from that integrity in which they were created, and the first covenant of life by mans owne workes, being broken and made voyd by the first fall and disobedience) there is no hope of life or of any true blessednesse. Soe it is of no lesse use, but of much more necessitie for us, who are farre more eage after the world, more readie to place our felicitie in earthly things, and more proud and arrogant, readie to glorie in our own merits, & to boast of our own righteousnesse, as we see by common course of the world, which now a daies soe madlie doateth after Popish and Pelagian merits.

Fourthlie, as Gods commanding of a weeklie rest to be given to man and beast; and the resting of the fathers on the Sabbath day, from servile workes and labour which came in as a curse for sinne, were of great vse to teach them, and to be a pledge, and token unto them, that God did rest in Christs mediation, and his justice was fullie satisfied, and his wrath appeased towards them, by that satisfaction which Christ had vndertaken to make, and that the sting of sinne and death, and the bitterness of the curse was taken awaie by him. So likewise it is of the same use still to us, and we haue as much need of the same weekly holie rest, to make us feeble more sensible, and relish more sweetly the virtue

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of Christs satisfaction, the sweetnesse whereof wee through our dullnesse can hardlie tast and relish, and many amongst us make a doubt whether there be any such satisfaction of Gods justice needfull at all, or any appeasing of his wrath by Christ.

Fifthly, as Gods injoyning of rest was of use to the fathers to testifie to them his provident care over his creatures, both men and beasts, and his hatred and detestation of mercilesse crueltie and unjust oppression: Soe it is much more usefull to us for the same purpose in these last daies and perillous times, wherein men are become fierce, cruell, implacable, without naturall affection, as experience teacheth, and the Apostle foretold. 2 Tim. 3. 2. 3.

Lastlie, as the weekly rest of the old Sabbath grounded upon the obscure promise of Christ, was commanded by God, that it might bee a meanes to stirre up the fathers to looke for true comfort, ease & refreshing in Christ, if they did by faith flee to him, whensoever they did travell under the burden of their sinnes, and Satans temptations, as wee read that Iob did cap. 16. 21. and 19. 25. Soe now it is much more usefull to stirre us up to seeke to Christ, when wee are heaue laden, and groane under the burden of sinne, and of the miseries which come by sinne, and of Satans dangerous temptations. Seeing as Satan doth now more rage like a Roaring Lyon. 1 Pet. 5. 8. And is full of wrath because his time growes shorter Revel. 12. So we haue Christ actuallie given and revealed, and in the Gospell calling and inviting us and promising rest and refreshing for our soules in such causes of distresse, if we come to him. In a word, to us the rest of the Lord Christs day is a more liuelie pledge of eternall rest by him prepared in heaven for us:

These things being cleare and manifest, the conclusion following upon these premises is this. That we are as much or more bound by Gods law to keepe the Lords day as a Sabbath of weekly rest, by ceasing from all affaires of this life, laying aside all worldlie cares, and resting from all our owne ordinarie and common workes and labours.

4. Argum.

Fourthlie, they who are more spirituall and haue lively hope of Heaven, and haue the spirit shed on them more abundantly, they are more bound by Gods law to sequester themselves and withdraw their mindes from worldlie cares, and more to minde heauenlie things as at all other times, so on the Lords holie daie, which is consecrated to heauenly, spirituall and religious worship and seruice of God; & is a pledge to them of eternall rest with Christ in heaven.

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For to whome God hath given, more of them shall more bee required.

Now it is most plainly testified in the Scriptures. That Christians vnder the Gospell are more spirituell, and haue the spirit more abundantly shed on them through Christ, then the Fathers had *Act. 2. 17. & Tit. 3. 6.* The Ministry of the new Testament is the ministry of the spirit not of the letter *2 Cor. 3. 6.* And we haue now more evidence & more assurance of the blessed hope reserved in heaven for vs. *Colos. 1. 5.* There is Christ our life and Treasure *Colos. 3. 1. 2.* And there our hearts ought to be, and not on earthly things. We must now be ready if Christ call vs to sell all and to giue to the poore, that we may haue treasure in heaven.

Therefore we are bound by the law especially on the Lords day our weekly holy day, to be more sequestered from the world, and to rest wholly from all cares and labours about earthly things, that we may be wholly deuoted to heavenly things and to diuine meditations.

5. *Argu:* Lastly, though Auncient Fathers and Doctours of the Church did much condemne in their writings, the obseruation of the Sabbath after the manner of the later Iewes, to weert: in idlenesse, and from resting from all worldly affaires, that they might spend the day in vaine sports and delights, and in wanton leaping and dauncing, which in the graue judgment of these learned Fathers: Was worle and more prophane then plowing and digging and working in woll. Yet notwithstanding they doe generally commend the Lords day as a day of rest to all Gods people from all rurall workes and worldly affaires, that they may be at leasure to exercise themselues in holy duties, and be wholly deuoted to the worshipp of God. And hereupon it is, that the learned of these later times; especially the builders of Gods Church in this land, do most frequently in respect of this rest and cessation from al secular affaires call the Lords day the Sabbath of Christians, as appeares in the first part of the Homily of the time and place of prayer, and do affirme that as the Fathers in the old Testament were bound to rest one the seventh day from all manner of worke: Soe also are Christians bound on the Lords day to rest and that by the law of God.

*Chrysostom  
in Cor. 16.  
Augst ser.  
251. de  
temp: Grego-  
r. Magn  
Epist: lib:  
11. 3.*

#### C H A P. 20

THE second position which I haue propounded before, which now Comes to be proved is: That Gods law rightly understood, doth

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in respect of this duty of rest from all worldly affaires, as strictly bind us under the Gospell on the Lords day, as it bound the fathers on the Sabbath of the seventh day in the old Testament. Here some will perhaps imagine, that I goe about to laye an heavy yoke of Jewish legall bondage upon Christians, contrary to Christian liberty, by which Christ hath made us free. But if they remember, and beare in minde what I haue before proued, to wheet: That the fathers from the beginning had no such burden imposed on them as is commonly conceived, and that the Scriptures are alleaged to proue that they might not kindle a fire nor dresse meate, nor goe out of their place on the Sabbath day, and that it was death to gather sticks on that day in case of necessity, are much mistaken. They shall be forced to confesse that I take away the heavy yoke which many lay upon the Fathers in the old Testament, rather then lay any yoke upon Christians in the obseruation of the Sabbath. Yea that I require and urge no more, then that which all the learned of best note in all ages haue ever since the time of the Apostles, and by tradition from them commended to the Churches of Christ, which also the lawes, Canons; and Doctrine of the Church of England generally receiued and established, doe impose on us the light burden and easie yoke of Christ.

It is true that the Scribes and Pharises those great corrupters of the law, and blinde Hypocrites as our Saviour calls them, did lay an heavy yoke on the people of their time, by their false glosses and corrupt traditions, as in diuers other points, so in the obseruation of the Sabbath. They held it unlawfull in case of necessity to pull an eare of corne, or any fruite from a tree on the Sabbath day, and blamed Christs Disciples for doing so when they were hungry and had no other meanes to keepe themselves from fainting. They accused our Saviour Christ for working a glorious miracle, and doing a worke of great charity on the Sabbath, when by his word he healed some that were sick of great infirmities, and sent them away bearing their beds on their backs in open sight of all, which tended much to the honour of God, and made the people glorifie Christ and his Gospell. But our Saviour reproofes them for this strictnesse, and convinceth them of error by diuers arguments.

First, by Scripture which saith, that *God will haue mercy rather then sacrifice*, that is: God is serued more acceptably with workes of mercy which are morall duties; then sacrifices which are but a seruice cere-

monial, & he delights more in works of mercy & charity then in them, as at all times, so when they are done to his glory on the Sab: day. So that if it was a breach and prophanation of the Sab: to do any worke of mercie in it, then it must needs be much more a prophanation to labour & worke about sacrifices in killing beasts, dressing & washing their flesh, & making fires to burne them on the *Altar*, which were not so pleasing to God as works of mercy. But the Pharisees allowed & approved such works of sacrificing & durst not condemn the. And therefore our Saviour concludes that they ought not to condemne his mercifull works of healing the sick on the Sab: day, & shewes that by censuring his doings for prophanation, they did much more censure the forenamed actions of their Priests, even the dressing & burning sacrifices *mat. 12. 5. 6. 7.* Secondly, our Saviour proves, that by Gods owne law they were allowed to circumcise children on the Sab: day, whensoever it happened to fall out on the eight daie after the birth of children, and to the Child circumcised they applied healing medicines, and therefore they grossely erred in accusing him for healing on the Sabbath which was a thing pleasing to God and was a lesse labour then Circumcision, *Iohn, 7. 22.*

Thirdlie, he convinceth them of grosse hypocrisie and blindness in that they imposed heauey burdens upon others which they themselves would not beare, they did restraints men from pulling an eare of corne, rubbing & eating it on the Sabbath daie in the case of hunger & great necessitie. And yet they led their oxen to the water, and did pull a sheepe or a asse out of a pitt on the Sabbath daie. *Mat. 12. 11. Luk. 13. 15. & 14. 5.* By these arguments which our Saviour vsed against the Scribes and Pharisees in the Gospell, it is most cleare and manifest, that it was not the law of God given from the beginning, nor the will of God the lawgiver, but onely the Hypocriticall Scribes and Pharisees who by their traditions & devices of their owne brains, imposed on the Iews that strict and rigorous rest and cessation from all works whatsoever on the Sabbath day, which the learned fathers and Christian writers do call an heauey burden hard to be borne.

*Object.* But it may bee some will object that the fathers in the old Testament were bound to offer double sacrifices on the Sabbath daie, *Num. 28. 9.* even two lambs of the first yeare without spot, and two tenth deales of flower *For a meate offering mingled with oyle, & the drinke offering thereof.* Which was more costly & required more bodily labour

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and care, then any which is imposed on us Christians by Gods law up on our Christian Sabbath, and therefore their observation of the Sabbath was an heauey yoke & burden harder to be borne, then any which is imposed on us.

*Ans.* I answer, that this objection doth strongly proue the point in hand. For if more bodilie labour and care was required of the Fathers in their worship (which was more carnall & bodilie then ours) on their Sabbath, and we are therefore eased of that yoke, & haue a mote spirituall worship taught us, and imposed on us by Christ and his Apostles as the Prophets foretold. Then were the Fathers lesse restrained from bodilie laboures then wee are, neither was there soe strict and rigorous a Rest and Cessation imposed on them, which serues much for the justifying of our position, to weet: That Gods law rightly understood, and expounded according to the will and intent of God the lawgiuer, doth as strictly bind us under the Gospell to Rest from all worldlie businesse on the Lords day, as it bound the fathers one the seventh day in the old Testament.

But to proceed in the further manifestation of this truth: Although I could bring many arguments and proofes both out of Scripture, altho out of the writings of the learned, and cleare testimonies which shew the consent of all Godlie Orthodox vvritters of all ages: Yet because I vvill leave no occasion or colour to such sonnes of Beliall as doe intrude into our assemblies, to catch calumnie and report any vvords safely and to accuse my Doctrine, except they vvill harden their desperate and malicious hearts, and put on brasen faces vvith vvorish foreheads to accuse the holy Scriptures, and the Doctrine published in the booke of Homilies, and by lavy established in this Church of England vvhereof we are members: therefore I vvill onely commend to your consideration the publick Doctrine of our Church in the verie vvords of the Homilies, vvhich both by statute lavy, and Royall prerogatiue are established in this land and Kingdome, and vvill shew how perfectly they agree vvith holie scripture in this point.

First in the first part of the Homilie, *Concerning the time and place of prayer.* We are taught: *that God in the fourth Commandment hath appointed the time for his people to assemble themselves together solemnly, when he said. Remember that thou keepe holy the sabbath.* Secondly, in the same place it is affirmed, that the precise keeping of the seventh day, and the externall ceremoniall worshippe of the sabbath which the law required, as it wa

given to the Jewes being but Ceremoniall are ceased to us, and we are not bound by the law so strictly to forbear worke and labour in the case of necessity as the maner was of the Jewes. That is as they were taught by the Scribes and Pharisees. But we keepe now the first day of the weeke which is our Sunday; and make that our Sabbath, that is our day of rest, in the honour of our Lord Christ, who as upon that day rose from death, conquering the same most triumphantly. These are the words of the Homily. And that the keeping of a set time, to wit: one day in weeke, wherein wee ought to rest from lawfull and needfull worke, is found in the fourth Commandement, among the things which appertain, to the law of nature, & is a thing most godly, most iust, and needfull for the setting forth of Gods Glory, and is agreed to be retained & kept of all good Christian people. So is it there expressly affirmed.

Secondly, we are there taught, That as by the fourth commandement no man can the six dayes ought to be slothfull, or idle, but diligently to labour in that estate wherein God hath set him. Even so God hath given expresse charge to all men, that on the Sabbath day which is now our Sunday, they should abstaine from all worldly and worke day labour, and that Gods obedient people should use the Sabbath holily, and so rest from their common & daily businesse, that they may give themselves wholly to Heavenly exercises of Gods true religion and service.

Fourthly, in the same Homily all Gods people are urged and pressed to keepe the Sunday for their holy Sabbath, by three Arguments. The first is the commandement of God in the law. The second is, Gods example who rested on the Seventh day, and did no worke of creation at all, but blessed and sanctified it, and consecrated it to quietnesse, and rest from labour. The third is an example of the Apostles, who immediately after the ascension of our Lord Christ, began to keepe this day of the weeke, & commended it the first Churches of the Gentiles: 1 Cor. 16. and called it the Lords day. Revel. 1. 10. Sithens which time Gods people hath alwaies with out any gainesaying obserued it.

Fifthly, and lastly the Homilies shewes that the rest and cessation which God requires by his law on the Lords day, at the hands of us Christians, is the same which the law did bind the fathers unto from the beginning upon this Sabbath in the old testament.

First, whereas the law commanded the Fathers to rest from all such workes, as they are allowed to do on the other common dayes of the weeke, that is worldly labours as the expresse words of the law shew.

In it thou shalt not do any worke, thou nor thy sonne, nor thy daughter, nor thy servant, &c. *Exod.* 20. 10. And again thou shalt do no servile work therein *Levit.* 23. 7. thou shalt do no manner of servile worke. *Num.* 28. 18. So the Homily blames all those people for wicked boldnesse & carelesse profanation of the Lords day, who make no conscience of doeing their worldly businesse one that day, though there bee no extreame need and necessity.

Secondly, as the law forbids journeying from home about worldly affaires on the sabbath: *Exod.* 16. 29. bringing in and carrying out loads and burdens *Lev.* 17. 27. exercising themselves in the workes of their ordinary calling & trade, as buying, selling, keeping market and faires on that day. So also the Homily condemnes them as transgressours & profaners of the Lords sabbath, who on the sunday which is the Lords day and Christian sabbath, do not spare to ride, and journey, bring and carry, row, and ferry, buy, and sell keepe markets and faires; and so use the Lords holy dayes and worke dayes both alike.

Thirdly, as the law and the Prophets commanded Gods people in the old testament to rest in holynesse, *Exod.* 31. 14. & 35. 2. and not pollute the sabbath, by doing their owne pleasure; but to honour the Lord, not doing their own wayes, nor finding their own pleasure, nor speaking their owne words *Isa.* 58. 13. So also the Homily requires of all Gods people, the same Holy rest on the Lords day, in that it condemnes them who follow vain and carnall sportes, and fleshly pleasures, and all such exercises as cause brawling and railing and tending to wantonnesse; as a worse sort of people then they that breake the sabbath by working and doing all their businesse in it. For these are the words of the Homily. The other sort is yet worse, for though they will not trawell and labour on the sunday, as on the weeke day, Yet they will not rest in holynesse, as God commaundeith, but they rest in vngodlinesse and filthyneesse prauising in their pride, pranking, and pricking, pointing, and painting themselves to be Gorgeous and Gay, they rest in excessse and superfluity, in Gluttony and drunkennesse, like Rats and swine, they rest in brawling and rayling, in quarrelling and fighting. They rest in wantonnesse, toyish talking, and filthy filthyneesse. So that it doth evidently appeare, that God is more dishonoured, and the Diuell better served upon Sunday, then all other dayes of the week besides. And I assure you the beasts which are commanded to rest on the sunday, honour God better then this kinde of people.

Now by these expresse words of the Homily we se most clearly, that both this and the former position are not any new Doctrines, or factious opinions of my owne devising; as some malicious catchers & false traducers haue slanderously reported both of them & mee: But the true Orthodox Doctrine of the Scriptures in the law, the Prophets & new Testament, & the diuine doctrine publickly receiued in the Church of England, & by law established. For the further confirmation whereof, I could say much besides the strong Arguments which I haue brought to proue the former position, which doe ouer and aboue most strongly proue this also. For 1. If the Lords day be a more blessed day then the seventh daie was in the old Testament. 2. If it bee a more holie day, & a daie of more holy conuocations & assemblies. 3. If we haue as much, & as manifold use of rest & cessation as they had & more. 4. If we be bound by Gods law, & by the Gospel to be more spirituall & more sequestred from the world, because we haue more abundant gifts of the spirit, more cleare sight & knowledg of heavenly & eternall rest, & more hope of eternall life & glory. Then it must needs follow, that we by Gods law are as strictly bound to rest & cease from all worldlie cares, & bodily workes, sports, and pleasures, as the Fathers were in the old testament. But because slanderous traducers shal haue no thing here to object against me in this point, except they can desperately harden their hearts, and faces to accuse, blaspheme, & wound through my sides the holie Scriptures, and the publick doctrine of the Church of England by the law established and royall authoritie maintained: I will content my selfe & desire you my hearers to be satisfied with this which I haue said & you haue heard alreadie. And so I passe to the third point before propounded concerning the dutie of rest, even the manner & measure of it, & in what cases Gods law permits bodily exercises on the Lords day.

## C H A P. 21.

**H**OWsoever all worldlie workes and labours are forbidden, and rest from them all is commanded in the law, yet the equirie of the law permits some labours and exercises, and in some cases allowes such bodilie workes, as are ordinarilie vnlawfull to be done on the Lordes holie Sabbath daie. First of all it is lawfull for Ministers and preachers of Gods word to doe some painfull and laborious workes upon the Lords daie, even all such as are necessarie for the better sanctification of the daie, and for the edification of the people and flock in publick.

Though



Though they are not allowed to neglect their studies on the six daies, but are bound to read, study, meditate, & for help of their memories to write downe the heads, points, and proofes of their Doctrines; before the day of assembly? Yet because few or none are so perfect, as to preach publick with good order, Method and readinesse of speech and memorie, that which they haue studied, without searching, and reading ouer the testimonies of Scripture which they haue collected and studied, & noting downe & writing some which come new & fresh to their mind, & serious meditating upon that which they are to speak, for better imprinting of it in their memories. Therefore their is a necessity laid on them to labour in this kinde on the Lords Sabbath. And though it be a great labour of the body to stand up & preach in the congregation, with intention of the voyce & earnestnes of affection, & doth more spend the spirits, & strength of the body, & makes drops of sweat run downe the face more abundantly then the tilling of the ground: Yet the matter in which they deale is holy & all their worke is religious, & their labour tends to an holy & supernatural end, & is necessary for a full sanctification of the day: therefore it is not only allowed, but also required & commandement by the law of God. If any doth make a doubt or question of this truth we haue very strong proofe thereof in the holy Scriptures.

The first Argument is drawne from the hard bodily labours & artificiall practises of the Preists which they were by the law bound to performe in their double sacrifices & offerings on the Sabbath day in the old Testament, they were bound to steale lambs & to dresse & wash the flesh & the intrals, & to offer them up in sacrifices on the Altar, they were bound to lay them upon wood on the Altar, to kindle the fire & burne the fat, & some part of the flesh also they were to take a tenth deale of flower to mingle it with oyle, & to make the drinke offering thereof also, & to offer all to God as we read, *Num. 28. 9.* Now if God by his law allowed & commanded such bodily works on the Sabbath day, because they were needfull for sacrifices, & Circumcision which were but a ceremoniall & typicall seruice of the Lord, which he in his temple required by a ceremoniall law for the sanctification of the Sabbath. Then much more doth Gods law allow & command his publike ministers, to labour & sweat & spend their bodily strength & spirits in preaching his word in the holy Christian assemblies, where Christ who is greater then the temple is present by his spirit in many of his members who are so many temples of the Holy Ghost and of God.

The second argument is drawne from the practise and example of Christ and his Apostles. For as the Priests and learned scribes did of old read and expound the law and the Prophets in all their sinagogues every sabbath day. And our Saviour approoved this by joyning with them in some practise, preaching & teaching in their sinagogues in great throngs & assemblies of people, which thronged after him & undoubtedly made him sweare as appeares. *Mat. 4. 13. & Iohn. 5. 10.* So also the holy Apostles did on the first day of the week the Lords day, labour in the word as we see by the example of St. Paul, who at Troas continued his Preaching till midnight, because he was to depart the next daye. *Act. 20. 7.* Now what they did performe as a duty taught by the law and moued by the spirit of God. In that all their faithfull successours are bound to immitate them. Therefore the laboures and paines of Ministers and preachers are allowed on the Lords day, being holy and religious workes, and fittest of all for the holy day and holy place.

A second sort of workes allowed to be done on the Lords day : are bodily workes and laboures which are soe necessary for the fitting and enabling of Christians to sanctifie that day, and for bringing them vnto holy and publick assemblies and places of prayer and of Gods worship and holy service, that wirt out such working and labouring even on that day they neither can be so fit and able to serue God joyfully, and to worshippe him with cheerefull hearts, neither can they as the present case stands, come unto holy Sabbath assemblies, to heare the word, to pray and to worship in publick. As for example, in places of restraint, and of trouble and persecution where publicke Sabbath assemblies of true Christians are not tollerated, but in Churches which are remote diuers miles, and in barren countries where the Churches are foure or five miles distant from some houses and villages in the parrish, men may lawfully trauell on foote and ride one horses, or make their horses labour in drawing them to the Church in Coaches. And because men cannot be soe Cheerfull in the seruice of God, nor soe hartily rejoyce before him, nor with strength and delight spend the whole day in Sabbath duties, with out warme and wholesome food, and plentifull refreshing of their weake bodies. therefore the dressing boyling baking and roasting of meate is lawfull on the Lords day, soe farre as it more helps then hinders holy duties and the service of God. This is manifest by the words of the law, *Exod. 12. 16.* where the Lord forbidding all manner of worke on his holy Sabbath, excepts labour and worke

worke about that which people were to eate, and which was necessary for the upholding of an holy moderate fasting on those daies. This was practised by the Pharisees and by our Saviour and his Apostles who on the Sabbath day came to a feast to the house of a chiefe Pharise, *Luk. 14. 1. 2.* Also the speech of the *Shemai* to his wife *2 King. 4. 23.* doth import, that for the solemn observation of the Sabbath they were wont to ride and travell to the Prophets and to places where they might worship God, and be instructed in the knowledge of his will and worship.

For when shee desired to aske to ride on; and a young man to attend her unto *Camell* where *Elisha* the man of God was. Wherefore will thou sayst he got to him to day seeing it is neither New Moon, nor sabbath? But here let me give a caution. That Christian people bee not too heedlesse setting their habitations in places Remote from the Church for some worldly commodities, when they may with a little lesse conveniently dwell neere. And that they do not by vnnecessary feasting and superstitious dressing of meate, hinder, or wholly disable some of their family from keeping holy the Lords day a fault so common in our daies.

Thirdly, all works & actions of bodily labour which are works of mercy and of Charity which cannot without convenience or danger be deferred, or which may be done without hindering of our soules in Gods publick worship, and to the great comfort of our brethren are lawfull and may be done on the Lords day. As for example, visiting of the sick, and of them that are in prison, or in any great distresse, and applying and ministering comfort, and healing medicines to them: offering and gathering of collections for the Reliefe of poore Saints, labouring to set men at vnity, and to Reconcile jarring neighbours. These are holy pious workes as our Saviour shewes, and hee accounts such deeds when they come from a sincere heart as if they were don to himselfe, *Mat. 25. 40*: Yea he himselfe did commonly on the Sabbath day practise such deeds soe often as he found occasion as we read, *Mat. 12. Luk. 6.* Paul by inspiration of the spirit and by Commandement from the Lord Christ doth ordaine, and appoint such vvorkes to be done on the Lords day: *2 Cor. 16. 1. 2.* And from the daies of the Apostles, all true Churches of Christ did practise such vvorkes of mercy, pietie, and Charity as *Iustine Martyr* vvitnesseth, and divers others in after ages. And such workes the Ecclesiasticall constitutions of our English Church, commanded and commend on the Sundayes & holy daies of the Lord.

Fourthly, all bodily workes of great, and extreame necessity which concerne the life and safety of men, and of their cattell, the preservation of necessary creatures, & other good things of good use, value and moment, serving for mans being and welbeing, may lawfully be done on the Lords day. As for example. 1. Fighting for our liues and for the safety of our country or city against enemies which invade us, and set upon us, and taking advantage if God doth offer it to us on the Lords day, as Ioshua did at Jerico in compassing the City by Gods appointment, and (by circumstances it is probable) taking it on the seventh day and offering a bloody sacrifice in fire to God, as a *Cherem*, or *Anathema*, devoted and seperated to God, for the first fruites of the land of *Canaan*, after they came to *Jordan* from which no man might without sacrilege detract any thing as *Achan* did and was cut off for it, *Josh. 6*. If *Ioshua* did compasse the City seven daies together, (as the text saith) then one of the seventh must needs be the Sabbath, & most likely the last of the seventh, wherein the City was taken and offered up in fire as a devoted thing to God. God offering the occasion and giving the advantage by the ruine of all the walles about the City, did impose a necessity vpon them to take and destroy the Citie on that day, and this worke was dispensed with and approved by God, and so are all of the like kinde: (For necessity hath no law).

Secondly, by the same rule other works of necessity, as labour in quenching fire, when mens houses are on fire, or the towne in danger, or in stopping of a breach when the sea, or some overflowing river breakes through the banks, and is readie to draw some part of the countrey; and to destroy men and beasts, and there is a necessity of Removing men & beasts, corn & other good creatures that they be not be drowned & swallowed vp. And in a word wheresoever God brings men into that necessity, that they cannot be kept in welbeing without present help by some worke done on the Sabbath day, such workes are not forbidden on that day. Neither killing of sheep and oxen, nor dressing of them nor grinding corne nor baking bread to refresh an armye returned from battell and ready to faint without present sustenance, by dressing and preparing some part of the pray which they haue taken: Our Saviour in the Gospell proues this clearlie *Mat. 12*. Where by Davids example, who did take and eate the shew bread in his necessity he defends his Disciples & their act of plucking eares of corn, rubbing and eating them on the Sab: & also alloweth leading of cattell to drink, & the drawing the out of pits, & such like.

But



But because occasion is here offered to speak of all kinds of actions which are allowed to be don, & from which men are not bound to rest wholly on the Lords day: It will be expected of some, that I should speak of actions and exercises of sport and recreation, whether men be altogether restrained from them, or whether any of them be lawfull to be vsed on the Lords day: Now because I will not provoke nor exasperate any who seem of contrary judgment, especially men of great place & authority: I will propound my judgment which I conceiue to be agreeable to Gods word, onely ingenerall rules gathered out of the holy Scriptures, which all understanding Christians may easily apply to the particulars. 1. It is acknowledged by all godly learned diuines: That nor creations or sports which feed and cherish mens corrupt & carnall affections are at any time lawfull, as Idle & Vaine jesting, wanton gestures, and daliance which increase lust and occasion wantonnesse, and therefore least of all to be tolerated on the Lords day: For this is seeking of our own pleasures & polluting the Lords holy day, which the Prophet Iſaiah condemnes *Iſa. 58.* 2. Honest and lawfull sports and recreations, such as shooting, wraſtling and other games of actiuity, hunting, hawking, angling, and the like, though they be lawfull at other times: yet they are not to be tolerated on the Lords day in any measure if they be found to hinder men from publick worship & seruice of God, and publicke set duties of piety fit for the day, or to withdraw them from private duties requisit in Christian families, as prayer, reading, meditation, repetition, and examining of Doctrines by the Scripture which haue beene publickly preached and heard, private instructions, exhortations, and mutuall provocations to piety and to praising of God by singing Psalmes and the like: Whatſoever sports and recreations do hinder these, and withdraw people from them, they are on the Lords day impious and prophane how lawfull ſoever on other daies: In this point all Godly grave and learned Diuines do agree. And how sinfull prophane and hatefull to God such sports are on the Lords day.

The Lord himſelfe doth continually ſhew and declare by the many examples of dreadfull judgments and tokens of his wrath which hee hath ſhewed and doth ſtill ſhew in this and in all ages for ſuch doings, dawning ſome in their ſwimming, breaking the backs, armes, legges and necks of other in their wraſtling, ſtricking with horrible lameneſſe and with dreadly ſurfers, and ſudden death, leapers, dauncers, hunters, hawkers, riders, bowlers, and ſuch like.

And let every man take heed that his own heart do not deceive him, and that he doe not flatter himselfe in his follie, when it is manifest that such sports are a mans owne pleasures condemned by the Prophe<sup>r</sup>, *Iſa. 58.* And are seen and known daily to steale away mens hearts from holy duties, and to turne their affections from heavenly and spirituall things, wherein they ought chiefly to delight.

Thirdly, as men may not do the lawfull works of their calling, neither in providing meat, drinke, cloathes, or other necessities on the Lords day, with a bare respect of naturall good and worldly profite, because this is doing of his owne waies and workes, and not the worke of God. Unto which Gods holy day is wholly consecrated and set apart: Except onely in case of necessity, when men and beasts cannot otherwise bee preserved in life, health and being, or when Gods people without such workes cannot be made fit, &c able to serve God cheerfully as they ought on that day: So also nudily sports, Recreations and pleasures are to be tolerated or used, merely to cherish the flesh, to refresh the body, and to procure bodily strength, but onely such as are in verie deed needfull in themselves, and used and intended by Gods people with this purpose, and to this end, that they may with more abilitie, alacrity, and cheerefulnesse do the holy workes, and performe the holie duties of Gods worship and service which are proper to the Lords holy day. First, this is manifest by the words of the Lord: *Iſa. 58. 13.* Where he requires of his people, that they turne away their feete from doing their owne pleasure on his holy day, and call the sabbath a delight, the holy of the Lord, Honourable, and honour him, not doing their owne wayes, nor finding their owne pleasure. By their owne waies and pleasures, we are to understand, not onely their corrupt sinfull workes, filthy words, and vaine carnall pleasures which proceed from nature corrupted and naturally tend to increase transgression, (for they are to be abhorred every daie and at all times,) but here by their owne waies, words, and pleasure we are to understand such as proceed from nature created good, and are onely intended to that end, and have none other effect: For such, though at other times lawfull and honest, Yet on Gods holy daie are prophane, common and inordinate, as these words imply.

Secondly, as it is not lawfull to use Gods holy word in jesting, nor with it to mingle our owne vaine talke, nor to play with holy things, because this is taking of Gods name in vaine. Soe undoubtedly to use worldly delights, and to sport our selves with vanishing, earthly natu-  
rall

all and ciuill pleasures, which are neither usefull to helpe and further us in holy devotion, nor intended by us to that end, is a prophanation of Gods holy day, and an intermingling of our owne prophanesse with the spirituall, and heavenly obleruation of the Lords holie day, in which God requires serious sanctification, and graue and sober conversations as our own *Ecclesiastical Constitutions* do affirme: the reason is the same in both.

Thirdly, in all other things consecrated by God himselfe, and by his word and commandement to holy and heavenly use, it hath alwayes beene counted a greevius offence to ad our owne naturall inuentions and diuises to them, or to turne them to common ciuill and mere naturall use, either in whole or part, except in case of necessity. So undoubtedly it is by the same reason a greevius offence willingly and purposely to imploy the Lords holy daie, or any part thereof to common naturall and ciuill sports and delights. Now the first is manifest by the word and law of God. *Nabab, & Abihu*, the sonnes of *Aron*, were consumed by fire from the Lord when they offered sacrifices with common fire *Lev. 10*. Because they added to the holy offering that which was common.

Alsoe the sonnes of *Ely* did sinne greeviusly in turning any part of the consecrated flesh to feede their owne bellies *1 Sam. 2*. Saul in turning Gods sacrifice to a prophane use, and forcing himselfe to doe it in ordinately, that he might make the people to stand to him, and keep them from scattering, sioned and lost his Kingdome. *1 Sam. 13*. And when the Jewes prophaned Gods house of praier; which was the holie place, by buying, selling: and money chaunging, it was so vile in our Saviours eyes, and so wicked, that he who in other things was a meeke Lamb, being moved with zeale, did like a Lyon Roare against them, fell violentlie upon them and whipt them out with disgrace, *Iohn. 2*. Now the Lords Sabbath is an holie day sanctified by God immediatlie after the Creation, and commanded in the fourth Commandement to be kept holy. And our Sauour by his Resurrection hath consecrated & blessed the Lords day aboue all other dayes of the weeke and made in the Lords Sabbath, more holie then the first as haue beene before abundantly proved. And as all true Christian Churches, to our Church more especiallie both by Doctrine and practise hath openlie approved this for the Lords Sabbath. Therefore no part of this day ought to be turned to naturall, ciuill or earnall sports and delights.

Lastly, though our Churches the places of our holy assemblies, and our communion tables haue no particular expresse commandement for them from God, but onely are consonant and agreable to the houses of God in Israel, and we haue no other warrant for them but the example of Gods people in the Old Testament, & our own experience, & reason teaching that they are very necessary for publick assemblies, and holie service: the plot of ground is chosen by men, and the materials and framing of them and the forme of them are all the workes of men. God hath neither appointed the place as in the temple of Ierusalem, nor the materials & the forme, as in the Tabernacle, the Arke & Altars which were built by Moses: Yet we would count a great offence, to turn any part of the Church to be a place for common sports, & plaies, or a dancing Schoole, and to play at dice, or Cards, or other profane games, vpon the Communion-Table. Now then seeing we count it unlawfull to profane the places consecrated to holy vse by men in imitation of God, and not by expresse commandement given for the separation of the ground or the place: We ought more to count it unlawfull to spend any part of Gods holy day in carnall sports, being a time sanctified by his expresse word, and blessed with the greatest blessing.

Fourthly, and in the last place, whatſoever recreations and exercises of body and mind, are necessary required for the bettering of our sanctification of the Lords day, & the enabling of us to perform with more cheerfulness strength and courage the holy worship of God, and the work and service of his holy Sabbath, and which are also intended by vs onely to that end and use them we may vse. And so farre as they serve to further, and in no wise to hinder Gods holy worship and the immediate works and duties thereof. This is manifest by Gods allowing to his people in the law, dressing of meat, & Cheerfull feasting on his Sabbath and holy daies: Which are needfull to cheere up men, and to prouoke them to worship him with all thankfulness of heart, also to put on our best apparell, that we may come decently to Gods house.

As these are lawfull being directed to holy use, so undoubtedly honest refreshing with recreations which cheer up the heart, & refresh the spirits, are lawfull when they are helpfull to holy exercises and are directed to that end, as stirring of the body; walking in to gardens or fields, to take fresh aire being found very helpfull to Preachers, to reuiue their spirits. Strengthen their loynes, cleare their voyces, sharpen and quicken their wits, and memories, and being done onely to that end are lawfull.



So also walking into the corne feilds in Sommer or harvest, or into meddowes or Pastures in the Spring, both to refresh our Bodies & spirits, and to give vs occasion to admire Gods bountie in clothing the bodies, and his Fatherlye providence in making the earth so fruitfull, and to laud and praise him, is lawfull for vs. And if after publick & private exercise we doe soe walke about, diuers together conferring of heavenly things, & taking occasion by sight of earthly blessings to provoke one another to thankfulnesse, & acknowledgment of Gods loue, this no doubt is a recreation fitt for the Lords day, and helps much our devotion, and this seemes to haue beene practised by our Saviour who went through the corne feilds on the Sabbath day *Mat. 12.1.* and his Disciples with them.

## C H A P. 22.

**I**N the last place J come to the speciall Duties of holinesse by which The Lords Sabbath is especially said to be sanctified, which I will run through as breifly as I can, so far as brevity may stand with plainesse & perspecuity. And first of all you shall see, that the most strict sanctification of the Lords day, which is taught and urged by the godly learned both auncient and moderne Christian Divines, Is no Iudaisme. I would haue you to take speciall notice, that whatsoeuer things the Iewes and naturall Israelites were bound by the law to performe in the sanctification of the old Sabbath, which were meerely typicall and ceremoniall, and were ordained and practised onely to signifie some things, which are fullie accomplished in Christ, that we hold to be so abolished and made void, that Christians ought in no case to obserue or practise them, on their new Sabbath the Lords day.

For they are all removed with the chaunge of the day, & we ought to a voyd them as much as we avoyd the old Sab: which was the seventh day from the begining of daies in the creation. As for example offering the sacrifices of slaine beasts, and mear, and drinke offerings of fine flower mingled with oyle and such like, and incense and gummes and spices, they where but types and shaddowes of Christ his substanciall sacrifice, and in that respect holy by Consecration. And though diuers of them were indifferent and tollerable while the bodily Temple was yet standing. Yet when God hath cast them out by the destruction of the materiall temple, & the chaunge of the weekly Sabbath, they are growne unlawfull to be practised, and the reviuing of the practise

of them is called abomination, *Dan. 12.* And apostacy from Christ, *Gala. 4. 5.* & turning againe to weak and beggarly elements and rudiments, and becoming slaues to them, *Gal. 4. 9.*

Wherefor we are now onely to observe in our sanctification of our holie weekly Sabbath such holie duties, and exercises as are holie at all times and in all ages, both before and under the law, and now also under the Gospell, which in their owne nature are either trulie holie or tende to beg it, increase, and cherish holie graces in men. And because God hath by the Gospell shined into our hearts, to giue us the light of the knowledge of his glorie in the face of Iesus Christ *2 Cor. 4. 6.* And hath shed his spirit on us abundantly through him. *Ti. 3. 6.* And soe made us more spirituall, because also our Saviour himselte hath taught vs in the Gospell, that God is a spirit & they are true worshippers who worship him in spirit, *Iohn. 4. 23. 24.* Therefore the chiefest duties by which the Sabbath is sanctified, are the most speciall duties of Gods worshippe, and the more spirituall, the more pleasing to God & more becoming Christians.

Soe that the first rule which is here to be giuen, and to be observed is this. That all Gods people doe chiefly labour to stirre up, and quicken the grace of God in their hearts, and holy, heavenly and supernaturall affections in their soules, that with pure minds and spirits they may performe all duties and actions of Gods worship and seruice both publick and priuate. It is true that all times and on all daies we ought to keepe our whole spirit and soule, as well as our body pure and blameles, to serue God as well with inward affection of heart and purity of spirit, as outward, visible, sensible actions and gestures of body. But because the Lords day is the most blessed daie of the weeke, sanctified & set apart for the holy worshippe, and immediate service of God, and for publick and priuate service, deuotion and Religious duties onelie, therefore we all ought to haue as great care to furnish our soules with spiritual beauties of holinesse more abundantly & in greater measure, as we haue to make cleane and neate our houses, and to decke and adorne our bodies with our best and cleauest holy daie apparell, on the Lords day. For though outward & bodily actions, & gestures are required as requisite and necessary in the publick worship of God, and without them it is as impossible to do that publick duty and seruice to God, which belongs to mutuall edification of Christians in this life, & to the solemne lauding and praising of him in publick assemblies, as it is to per-

performe visible & senceable actions of this life by the soule only without the body. Yet bodily service & worship of God, as coming duly & diligently to the house of God to publick assemblies, hearing the word withall attentions, and speaking it with great vehemency, Praying worshipping and giving thanks in the best forme of wordes, which can be deuiled, and with most humble and reverent gestures of devotion, as bowing down the body to the ground, knocking of the breasts, sighing, groaning, lifting up the hands, and eyes to heauen, and the like, they all without spirituall affection and devotion of the heart, are no better then a dead carcass without a soule, yea they are filthy hyprocrisie, and mockerie of God, and lothsome abomination in his sight as the Lord by the Prophet testifieth *Isa. 1 c: 10:* to the *16: verse:* & *29: 13:* And therefore let our first and chiefest care bee about the fitting and preparing of our hearts, and filling and, replenishing our soules with spirituall affections, and quickening and stirring up inward and spirituall grace within us; for these are the life and soule of all religious duties. & of all holy worship of God, & without them we cannot in the least measure sanctifie Gods holy day, nor performe any least duty of sanctification acceptable to God: Now the speciall means which serve for the quickning of spirituall grace, & kindling of spirituall devotion in our hearts, are diuers: The First is that which I haue spoken of befor in the duties which concerne Rest, to wheet: a totall sequestering of our selues from all worldly businesse, & putting away all earthly thoughts, cares, & delights, that our whole heart and soule, & all our affections being purged from all such dross, may haue roome for holinesse only, and for spirituall devotion and motions of the spirit: For no man can serve two Masters at once, God and the world: Cast out earthlie carnall thoughts, and spiritual and heauenlie affections will easilie enter, and beare sway:

And because this sequestering of our selves from cares of the world: must go befor true sanctification in order & time, therfor undoubtedlie the beginning of the Lords Sabdaie, is there where the old Iewish Sabbath ended, that is in the evening of the Saturdaie: And certainlie when men taking their Rest from labour the whole night befor the Lords daie for sequestering themselves from worldlie businesse, fitting of their soules with spirituall devotion, and stirring vp of grace in their hearts, then do they most profitablie begin their Sabbath, for by the meanes the time of preparation and quiting of the minde from worldlie troublesome thoughts, shall go before the time of practise and publick assemblies

Wherein they are to appeare before God, and to performe the maine duties of Sanctification and of his holy worship. And here I cannot passe by without some reproofe that evill carnall custome, most worthy to be condemned which is to common among our Cittizens, who defer their reckoning with their worke-men untill the evening and night which begins the Lords day. Let me here admonish you all to forsake this practise, if you loue the Lord, and will honour his holy Sab.

The second meanes is to meditate on those things which may stirre up our dull spirits, and quicken grace in our hearts, as first upon the greatnesse, holinesse, and glorie of the Lord, and more specially to present our selves when the light of the day commeth, & both to speak to him in praier and praises, to heare him speake to us in his word read and preached. This must needs moue and stirre up spirituall devotion and affection: as we see by experience in worldly things, how carefull we are to trimme and fit our selves when we are to go before an earthly King or some great Nobles. Secondly, to consider what holinesse and purity, especially of heart and soule is required in vsing the publick holie ordinances of God, and in approaching neare to him, to worship him in his holy place his owne house. As wee reade *Levitiens*, 20, 7.  
1 *Peter* 1. 15, 16.

The holinesse that becomes Gods house is not vanishing shewes, and shadowes which passe awaie in the doing and vsing of them, as bowing, cringing, and such gestures, but a spirituall and eternall holinesse which lasts for ever, and can never bee defaced nor perish, as David shewes *Psal.* 93. 5. It is better then thousands of Rammes *Mich.* 6. 6, 7. 8. It is putting on of Humility, Mercy, meeknesse, and all other affections, and departing from all iniquity, 2 *Tim.* 2. 19. It is the Image of Christ in the new creature which is created after God in righteousness and holinesse, that is, which cannot lye nor deceive by faining, but lasts for ever. *Ephes.* 4. 24. Thirdly, to call to mind those Scripturs which require holy preparation as *Eccle.* 5. 1. which shewes Gods anger against such as come to his house without due furniture and a wedding garment, as *Mat.* 22. 12. Fourthly, to meditate on that whereof the Sabbath is a signe and pledge vnto us, even our Resurrection to eternall life, and to the eternall Rest of glory in heaven in the sight and fruition of God, whom none can see without holinesse. This is most powerfull to stirre up spirituall affection and to quicken grace in our hearts.



The third meanes is earnest prayer to God for his spirit and increase of his spirituall grace in our hearts, that is of great force if it be importunate *Luk. 11. 13.* and fervent, *1am. 5. 16.* And therefore when the Lords day begineth in the evening or day going of the Saturday, we must make speciall prayers for this purpose, as also in the morning when we awake and see the light of the Lords holy day.

In the next place after we are thus prepared, wee must set our selves wholly to the performance of the duties of holinesse, which are required for the sanctification of an holy Sabbath to the Lord, which are either publick or private. The first publick duty is diligent assembling of our selves with the congregation of Gods people in the house of God the place of publick assemblies. This is so necessary that without it there can be no solemne service, nor publick worship of God performed by us. This the Lord requires in the law, where he joynes these two together, as in seperable companions, even holy convocations and keeping of a Sabbath. *Ex. 12. 16.* These our Saviour Christ did frequent though Lord of the Sabbath, as well as the fathers did under the law, as appears *Mark. 1. 27.* And so did his Apostles on the new Sabbath the Lords day. *1 Cor. 16. 1. 2.*

The second publick duty in the publick worship of God, is Praier, lauding and Praising him, and offering vp sacrifices of thankfulness and the first fruites and calues of our lippes, in a solemne orderly and decent manner and order. This the holy men of God carefully performed in the House of God on their Sabbath in the old Testament: as David shewes, *Psal. 5. 7. & 42. 4.* And this our Saviour commandes to us for an holy duty in Gods house, where hee calls the house of God the house of prayer *Mat. 21. 13.* that not only to the Jews, but also to al beleiving nations as the Prophets words by him cited do shew *Isa. 56. 7.* This the godly at Philippi, where they had no Synagogue nor Church, performed in a publick assembly by a Rivers side, *Act. 16. 13.* This was practised by the first Christians at Iudæa *Act. 2. 46. 47.* and this the Apostle injoynes, *Heb. 13. 15.* This David foretold *Psal. 118. 24.* In a word all Scriptures which teach us, to call upon God, to pray to confesse our sinnes, to humble our selves before God, to worshippe him and to giue thanks, and do commend these for holy duties, they doe much more teach vs to performe them on the Lords day, in our holy assemblies.

The third sort of publicke duties are the holy ordinances of God, which tend properly to beget and increase holinesse, and to teach Christ

tians Gods holy worship and feare, to weete: the publick reading and and expounded of the word of God, and preaching and Catechising on the Ministers part, and on the peoples part, reverent attention & hearing of the word of God. This was a constant practise from the daies of old which the Fathers obserued soe long as the Church of the Jewes, and first temple was standing. As appeares. *Act. 13. 15* & *cap. 15. 21. 27.*

Allo by our Saviours practise, preaching in the Sinagogues every sabbath day *Luk. 4. 16. Mar. 1. 31.* And this the Apostles practised in holie assemblies which they appointed to be kept on the Lords day, and this they commanded to be performed by all the Christian Churches, as appeares *Act. 11. 25. & 20. 7. & 1 Cor. 16. 1: & 14. 23. 26. Colos. 4. 14 1 Thes. 5. 27.*

Fourthly, besides preaching, reading, and expounding, of the holy Scriptures, ther is also the administration of the Sacraments, as of Baptisme and the Lords Supper, the later of which especially is an holy sabbath daies ordinance of Christ, first instituted in the assembly of his Apostles, & not to be administred and receiued ordinarily but in Sabbath assemblies, and publick meeting of the Church comming together on the Lords day as we gather from. *Act. 20. 7. & 1 Cor. 11. 20. 33.* And that publick Baptisme is most fit to bee administered on the Lords day in the publicke assembly, these reasons shew. 1. Because it is joynd with preaching, *Mathew, 28. 16:* Secondly, because it is the receiuing of the Baptized into the true Visible Church. Thirdly, in publick it may bee better performed by the joynt prayers of the whole Congregation. Fourthly, it may much profit the whole publick congregation of Gods people by putting them in minde of the covenant made in Baptisme.

The fifth sort of publick Sabbath duties, are workes of mercy & charity which are fruites of faith working by loue. Unto which duties the publick Ministers soe often occasion is offered, are to excite up the people, and they ought to offer freelic and to make collections for the poore Saints. This St. Paul taught *1 Cor. 16. 1: 2:* and this was in times and ages next after the Apostles practised, and performed. as Iustin Martyr testifies *Apolog. 2: pag. 77.*

Sixthly, publick censures of the Church, and actions of correction are most fuly performed in publick assemblies of the whole Church on the Lords day, such as open rebuke of scandalous, sinners, before all the

the people, that others may feare Excommunication and casting out, & excluding from outward communion, obstinate and refractory offenders, as hereticks, adulterers, incestuous persons, & such like. Receiving into the Church of God such as were cast out, upon their humble confession, and publick repentance openly before the whole Church. These are not to be done in corners but in the face of the Church; as St. Paul ordained by commandement from the Lord, & by direction from the spirit of God, *1 Tim. 5. 20* & *1 Cor. 5. 4. & 2 Cor. 2: 6: 7:* and as diuers of the auncients haue held and shewed in their practise.

Seventhly, ordaining and calling of Bishops, Pastors, and Elders, being of old performed in the face of the whole Church, with publick prayers, and laying on of hands, *Act. 1. 15. & 14. 23. 2 Cor. 8. 19.* As it was of old, soe at this day is a verie fitt dutye of the Lord holy weekly Sabbath.

Besides these publick duties, there are diuers priuate duties which are necessary both to make the publick duties effectuell, and frutfull, and to testifie to the Praise and glory of God the power of his holy ordinances and the worke of the spirit by them upon our hearts and soules.

The first of these is private prayer, either by our selves alone or in our families with our Children, servants, and others of the household, for if we must pray continually when just occasion, and opportunity is offered as the Apostle teacheth, *1 Thes. 5.* then most especially before we go vnto, and after we returne from the publicke assemblies, for a blessing upon Gods Publick ordinances both to our selves and others: Our Saviour bids us pray in secret, and David exhorts vs to commune with God on our beds, and to pray after his example, morning, evening and at noone day:

The second is meditation of such as are alone, on things heard in the Church, and repetition in the family for the printing of the the word in their mindes and memories, and mutuall instruction and exhortation, one of another, without which the word will take small effect afterwards and quicklie be forgotten: Saint Paul doth intimate the necessary vly of this duty; where he commands women to aske and learne of their husbands at home, and not to speak in the Church *1 Cor. 14: 35. & 1 tim: 2: 11.*

This is the holy duty which God commended in Abraham: *Gen: 18:*

That he did command and teach his household & Children which few men can do conveniently on the week daies, when every one is about their worke, some in one place and some in another, onely the Lords day is the fittest. The third is rejoycing, singing of Psalmes, and Praising God in our families, this David commends for a duty of the Sabbath. *Psal. 92. 1.* And this Paul and Silas taught us by their example *Act. 16. 35.* Where they two being in prison and in the stocks, are said on the Lords day at midnight, to pray and sing Psalmes with soe loud a voyce, that the Prisoners heard them. And yet I hope none dare call them Puritants, and Hipocrites, as the profane miscreants of our time call all the families in which they heare singing of Psalmes on the Lords day.

The Fourth is visiting of the sick, & of prisoners, relieving the poore and needy, perswading of disagreeing Neighbours to peace, and reconciliation: These are works of mercie and of Christian loue and charity, & haue no proper end but to bring honour to God, and to make him to be praised, of his people and his people to be edified in loue. And being an holie private service of God, they may be done on the Lords daie, & our Church Doctrine doth teach them, and Ecclesiasticall constitutions allow them.

The last duty is meditating on Gods workes, magnifying them and speaking of them with admiration one to another, if upon any just occasion, or for necessarie refreshing we walke diuers together into the fields. This David mentions in the Psalm for the Sabbath day *Psal. 92, 45.* Where he saith: *thou Lord hast made me glad through thy workes, and I will triumph in the workes of thy hands. O Lord how great are thy workes?* Thus much for the speciall duties both publick & priuate, which Christians are bound to performe on the Lords day, which is the Christian Sabbath.

Now the consideration of these severall duties, being some publick, some priuate, some more proper for the Sabbath, and some for all daies, offer to us somethings more to be obserued: First the publicke duties of the whole Church, together must first be regarded and preferred before priuate duties at home, and mumbling of private praies with our selves in the Church, because they make more for Gods glory and mutuall edification, and do shew and declare our Christian vnity.

Secondly, publick duties must take up the best, and greatest part of the day, because they are proper to the day, and to publick assemblies, which



which are to be kept weekly on the Sabbath day : Private duties are common to all daies of the weeks.

Thirdly, the duties of mercy & charity to men, must give place to the mediate worship of God, when there is no vrgent necessity, and they may bee deferred to another day, without any inconvenience. Men hauing oppertunity before must not put them off, vntill the Lords daie, and then by them shoulder out holy duties of piery and Gods solemne worshippe. Lastly, by the many and severall duties required on the Lords Sabbath, wee see that to him who hath a care and respect of them all, there will be no time left for idle words, and toyish talking, praunſing in pride and vanity, nor for any carnall sports, pastimes, and pleasures. But Gods day wilbe found little enough for holy duties which are to be performed. And therefore I dare not allow any liberty for any sports how honest & lawful so ever at other times, except they bee holy, and Gods worship be furthered, and no better duties by them be hindered: Which no man can in reason conceive or imagine. If God be to be loved aboue all, and honoured and served with all the heart and mind, soule & strength as the law commands, I do not see but all Gods people ought so to do, especially on the Lords day, & to be discontent & grieued that they cannot do it so fully as they ought, & not to allow to themselves in these things anie liberty which may hinder Gods holy worship. The greatest opposites of the weekly Christians Sabbath, when they haue most vehemently disputed, & spent al their argumēts, against the observation of the Lords day for an holy Sab: & day of holy rest, are by the cleare evidence of the truth so convinced, that will they, nill they, their conscience forceth them to confesse : That the spending of the whole day even the space of four & twenty hours of the Lords day, an holie rest & cessation from all worldly thoughts & cares & from all secular affaires, & in holy duties, of Gods worship & service, both publick and private, is a thing Commendable & praise worthy in them, and pleasing and acceptable in the sight of God. To that one only wise omnipotent, immortall, and eternall God,

who in all things and ouer all enemies maketh his  
truth to triumph, be all honour, glory, and  
praise now and for euer.

*F I N I S.*